

T H E
Perfect Path-way
to saluation: contain-
ing sundry Prayers, very pro-
fitable for the godlie
Readers.

Psalm. 77.

*My voice came to God, when I
cryed: My voice came to God, &
he heard me.*



L O N D O N,
Printed for *Hugh Astley*, and
are to be solde at his shop, vn-
der *S. Magnes church.*

1 6 0 3.





To the right vertuous, and
godly Matron, Mistresse
Dorcas Martin.



Mong many other godly
vertues, which God by
his holy spirit hath graf-
fed in your brest, (right
dearely beloued in the
Lord) the feruent affec-
tion and continuall desire of praying vn-
to the Lord our God, hath neither the
last, nor the least place in you. And as
God

Epistle Dedicatory.

God hath wrought in you by the holie Ghost, this godly minde to call vpon his holy name, with diligent prayer: so likewise doth your Mistris-ship, stirre vp and confirme the spirituall motion, with the exercises of dayly prayer, least that godly affection should be quenched, which the holy Ghost hath kindled in your heart. For you doe well consider, that God delighteth in nothing more, then in the inuocation of his blessed name, & in the sacrifice of thanks-giuing, for his benefits. For where the name of God is diligently called vpon, with most humble & hartie thanks, for his fatherly & friendly gifts, there is his blessing, grace and fauour, plentious: there is the holy ghost present: there is a merry conscience: there all things prosper: finallie, there wanteth no good

Epistle Dedicatory.

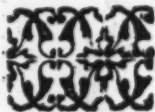
thing. Continue therefore (dearely beloved in the Lord) as you haue godly begun, so shall he be your louing Lord and gracious God, your fauourable father, & strong shield: so shal he make you to prosper in al your doings, and blesse you with long life , and much worship. And that you might haue at hand conuenient prayers , to exercise your godly deuotion : I your poore Oratour hauing gathered together this small volume , thought it good to bestowe it of your worship. Beseeching you to take in good part, this my rude and bolde enterprise, according to your accustomed godlinesse. And yet (notwithstanding such inward affection) I am to craue pardon for this attempt, hoping no lesse then fauour therein.

G O D whose glorie you hartily loue,
whose

Epistle Dedicatory.

whose word you ioyfully imbrace, whose
name you earnestly call vpon : might
vouchsafe to preferue, in continual health,
and increase of body and soule,

James R. Cittizen, wisheth long
life, with increase of godly
worship.





To the Reader.

THrough two fields (christian Reader)
thy way is directed, the one full of Bri-
ers, hath the perfect path to Salvation,
the other (more pleasant to the vicious mind)
leades to endlesse misery: chuse with ad-
uise, and shun with discreation. And to mee
thy unknowne friend, lend (I pray thee) as
friendly iudgement, as I shall wish for thy
prosperous estate. Farewell.

Yannary hath xxviii. dayes.

The moone xxix.

The day is r. houres. The night is xlii. houres.

The Circumcision of Christ. On which day, Noe being in the Arke vpon the waters, began to see the tops of the high mountaines.

The Epiphany.

The r. day, Nabuchadnezer assieged once againe Ierusalem 2. Reg 15.

The xi. day, Noe, forty daies after he had seene the tops of the mountaines, sent out the Rauen, and after that, the Dove, which returned. Gen. 8.

ir	bi	bi	bi	bi	bi	bi	bi	bi	bi	bi	bi	bi	bi	bi
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
a	b	c	d	e	f	g	a	b	c	d	e	f	g	a

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 g
 a
 B
 c

¶ Teklah, in his extreame sickness, was healed by God,
 his life was prolonged by 15. yeares.

¶ The Sunne (to the wonder of the world) returned his
 course backward by ten degrees. 4. Reg. 20. Eld. 38.

¶ The midde winter.

¶ The conuersion of S. Paul.

¶ Iacob fled from his brother Esau, and went to his un-
 cle Laban: where, after seauen yeares, he married Lie and
 Rachel, and by them and their hand-maides, had the twelue
 Patriarkes. Gen. 29.

February 18th 1888.

The moone ref.

The day is r. hours. The night is rili. hours.

The purification of DNA:

¶ The holy man John the Baptist, being sent of God as a messenger, or tydings bringer of our health and salvation, began to prepare the way, against the coming of **Thy. Park. I.**

Our Kaunour and redermer Jesus Christ, after hee was Baptized of John in Jordan, began to preach and

spread abroad the kingdome of God. Mark. I.

The 18. day, Doe put out once againe the Dove;
which brought an Olive branch.

Saint matthys apostle.

The Dove was sent out the third time, and returned
no more to Noe.

15 d
16 e
17 f
18 g
19 a
20 B
21 c
22 d
23 e
24 f
25 g
26 a
27 B
28 c

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March 18th Fri. 1845.

The Boone Co. Ky.

The day is 12 hours. The night is 12 hours.

The 3. day, the Temple of Jerusalem was wholly finished, and consecrated 1. Cth. 6. And that was 500. and 15. years before the birth of our Lord.

The 10 day, which was on the other side of Jordan where he was advertised of Lazarus sickness.

The 13. day, the fast of Yester was celebrated, because that day was appointed to put the Jews to death. Yest. 3.

15 d
16 e
17 f
18 g
19 a
20 B
21 c
22 d
23 e
24 f
25 g
26 a
27 B
28 c
29 d
30 e
31 f

¶ The xvi. day, Lazarus was rayed up againe. Iohn. II

¶ The xx. day, Christ made his entrance into Ierusalem

¶ The xxxiii. day, hee made his Supper and was taken.

¶ The Annuntiation of mary. The xxv. day, hee was crucified.

¶ The xxvi. day, he rested in the Sepulcher.
The xxvii. day, he rose againe from death.

¶ The 14. day, was the celebration of the Passouer.

¶ The 15. day, the people came out of Egypt. Exod. 12.

¶ The 18. day, the people went out the red sea dry footed, and Pharaoh was drowned with all his host.

¶ The xiiij. day, the people came to Mara, the waters whereof they could not drinke, wherefore they murmured. Exo. 15.

¶ Saint Marke Euangelist.

xi	g	17	g	23	g	29	g	35	g
xii	a	18	a	24	a	30	a	36	a
xiii	b	19	b	25	b	31	b	37	b
xiiii	c	20	c	26	c	32	c	38	c
xv	d	21	d	27	d	33	d	39	d
xvi	e	22	e	28	e	34	e	40	e
xvii	f	23	f	29	f	35	f	41	f
xviii	g	24	g	30	g	36	g	42	g
xix	a	25	a	31	a	37	a	43	a
xx	b	26	b	32	b	38	b	44	b
xxi	c	27	c	33	c	39	c	45	c
xxii	d	28	d	34	d	40	d	46	d
xxiii	e	29	e	35	e	41	e	47	e
xxiiii	f	30	f	36	f	42	f	48	f
xxv	g	31	g	37	g	43	g	49	g
xxvi	a	32	a	38	a	44	a	50	a
xxvii	b	33	b	39	b	45	b	51	b
xxviii	c	34	c	40	c	46	c	52	c
xxix	d	35	d	41	d	47	d	53	d
xxx	e	36	e	42	e	48	e	54	e
xxxi	f	37	f	43	f	49	f	55	f
xxxii	g	38	g	44	g	50	g	56	g
xxxiii	a	39	a	45	a	51	a	57	a
xxxiiii	b	40	b	46	b	52	b	58	b
xxxv	c	41	c	47	c	53	c	59	c
xxxvi	d	42	d	48	d	54	d	60	d
xxxvii	e	43	e	49	e	55	e	61	e
xxxviii	f	44	f	50	f	56	f	62	f
xxxix	g	45	g	51	g	57	g	63	g
xl	a	46	a	52	a	58	a	64	a
xli	b	47	b	53	b	59	b	65	b
xlii	c	48	c	54	c	60	c	66	c
xliiii	d	49	d	55	d	61	d	67	d
xliiiii	e	50	e	56	e	62	e	68	e
xlv	f	51	f	57	f	63	f	69	f
xlvi	g	52	g	58	g	64	g	70	g
xlvii	a	53	a	59	a	65	a	71	a
xlviii	b	54	b	60	b	66	b	72	b
xlvix	c	55	c	61	c	67	c	73	c
l	d	56	d	62	d	68	d	74	d
li	e	57	e	63	e	69	e	75	e
lii	f	58	f	64	f	70	f	76	f
liiii	g	59	g	65	g	71	g	77	g
liv	a	60	a	66	a	72	a	78	a
lv	b	61	b	67	b	73	b	79	b
lvi	c	62	c	68	c	74	c	80	c
lvii	d	63	d	69	d	75	d	81	d
lviii	e	64	e	70	e	76	e	82	e
lvix	f	65	f	71	f	77	f	83	f
l	g	66	g	72	g	78	g	84	g
li	a	67	a	73	a	79	a	85	a
lii	b	68	b	74	b	80	b	86	b
liiii	c	69	c	75	c	81	c	87	c
liv	d	70	d	76	d	82	d	88	d
lv	e	71	e	77	e	83	e	89	e
lvi	f	72	f	78	f	84	f	90	f
lvii	g	73	g	79	g	85	g	91	g
lviii	a	74	a	80	a	86	a	92	a
lvix	b	75	b	81	b	87	b	93	b
l	c	76	c	82	c	88	c	94	c
li	d	77	d	83	d	89	d	95	d
lii	e	78	e	84	e	90	e	96	e
liiii	f	79	f	85	f	91	f	97	f
liv	g	80	g	86	g	92	g	98	g
lv	a	81	a	87	a	93	a	99	a
lvi	b	82	b	88	b	94	b	100	b
lvii	c	83	c	89	c	95	c		c
lviii	d	84	d	90	d	96	d		d
lvix	e	85	e	91	e	97	e		e
l	f	86	f	92	f	98	f		f
li	g	87	g	93	g	99	g		g
lii	a	88	a	94	a		a		a
liiii	b	89	b	95	b		b		b
liv	c	90	c	96	c		c		c
lv	d	91	d	97	d		d		d
lvi	e	92	e	98	e		e		e
lvii	f	93	f	99	f		f		f
lviii	g	94	g		g		g		g
lvix	a	95	a		a		a		a
l	b	96	b		b		b		b
li	c	97	c		c		c		c
lii	d	98	d		d		d		d
liiii	e	99	e		e		e		e
liv	f	100	f		f		f		f
lv	g		g		g		g		g
lvi	a		a		a		a		a
lvii	b		b		b		b		b
lviii	c		c		c		c		c
lvix	d		d		d		d		d
l	e		e		e		e		e
li	f		f		f		f		f
lii	g		g		g		g		g
liiii	a		a		a		a		a
liv	b		b		b		b		b
lv	c		c		c		c		c
lvi	d		d		d		d		d
lvii	e		e		e		e		e
lviii	f		f		f		f		f
lvix	g		g		g		g		g
l	a		a		a		a		a
li	b		b		b		b		b
lii	c		c		c		c		c
liiii	d		d		d		d		d
liv	e		e		e		e		e
lv	f		f		f		f		f
lvi	g		g		g		g		g
lvii	a		a		a		a		a
lviii	b		b		b		b		b
lvix	c		c		c		c		c
l	d		d		d		d		d
li	e		e		e		e		e
lii	f		f		f		f		f
liiii	g		g		g		g		g
liv	a		a		a		a		a
lv	b		b		b		b		b
lvi	c		c		c		c		c
lvii	d		d		d		d		d
lviii	e		e		e		e		e
lvix	f		f		f		f		f
l	g		g		g		g		g
li	a		a		a		a		a
lii	b		b		b		b		b
liiii	c		c		c		c		c
liv	d		d		d		d		d
lv	e		e		e		e		e
lvi	f		f		f		f		f
lvii	g		g		g		g		g
lviii	a		a		a		a		a
lvix	b		b		b		b		b
l	c		c		c		c		c
li	d		d		d		d		d
lii	e		e		e		e		e
liiii	f		f		f		f		f
liv	g		g		g		g		g
lv	a		a		a		a		a
lvi	b		b		b		b		b
lvii	c		c		c		c		c
lviii	d		d		d		d		d
lvix	e		e		e		e		e
l	f		f		f		f		f
li	g		g		g		g		g
lii	a		a		a		a		a
liiii	b		b		b		b		b
liv	c		c		c		c		c
lv	d		d		d		d		d
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lvii	f		f		f		f		f
lviii	g		g		g		g		g
lvix	a		a		a		a		a
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li	c		c		c		c		c
lii	d		d		d		d		d
liiii	e		e		e		e		e
liv	f		f		f		f		f
lv	g		g		g		g		g
lvi	a		a		a		a		a
lvii	b		b		b		b		b
lviii	c		c		c		c		c
lvix	d		d		d		d		d
l	e		e		e		e		e
li	f		f		f		f		f
lii	g		g		g		g		g
liiii	a		a		a		a		a
liv	b		b		b		b		b
lv	c		c		c		c		c
lvi	d		d		d		d		d
lvii	e		e		e		e		e
lviii	f		f		f		f		f
lvix	g		g		g		g		g
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li	b		b		b		b		b
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lii	f		f		f		f		f
liiii	g		g		g		g		g
liv	a		a		a		a		a
lv	b		b		b		b		b
lvi	c		c		c		c		c
lvii	d		d		d		d		d
lviii	e		e		e		e		e
lvix	f		f		f		f		f
l	g		g		g		g		g
li	a		a		a		a		a
lii	b		b		b		b		b
liiii	c		c		c		c		c
liv	d		d		d		d		d
lv	e		e		e		e		e
lvi	f		f		f		f		f
lvii	g		g		g		g		g
lviii	a		a		a		a		a
lvix	b		b		b		b		b
l	c		c		c		c		c
li	d		d		d		d		d
lii	e		e		e		e		e
liiii	f		f		f		f		f
liv	g		g		g		g		g
lv	a		a		a		a		a
lvi	b		b		b		b		b
lvii	c		c		c		c		c
lviii	d		d		d		d		d
lvix	e		e		e		e		e
l	f		f		f		f		f
li	g		g		g		g		g
lii	a		a		a		a		a
liiii	b		b		b		b		b
liv	c		c		c				

May hath five dayes.

The Passover.

The day is xvi. hures. The night is xlii. hures.

¶ Phillip and Jacob.

¶ The Ascension of Christ into heauen, forty daies after his resurrection. Math. 16.

¶ God commanded Noe to carry victuals into the Arke. Gen. 6.

¶ They which haue not celebrated the Passouer in the first month, did celebrate the 14. day. Num. 19.

¶ Terme begunneth.

The 14. Ezekiah did first celebrate the passeouer. 2. Cro. 30

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¶ The 15. day, the children of Israel murmured after
flesh, and God sent them plenty of quailles. This was the
30. day after the departure from Egypt. Exo. 16.

¶ The 16. day, God made Manna to raine downe.
Exo. 16.

¶ The 17. day, Noe entred into the Arke. Gen. 7.

¶ The 20. day, the people departed from mount Sinai.
Num. 9.

¶ The 22. day, fire from above, consumed part of the
hoast of Israel. Num. 12.

¶ The 27. day, Noe came forth of the Arke.

B

June hath xxx. daies.

The Poone xxx. daies.

The day is xvi. houres. The night is xii. houres.

This day the children of Israel came to mount Sinai, and went thence the third month, where they tarried almost a yeare. Exodus. 9.

The 6. day, the temple of Diana in Ephesus was burned, the yeare before Iesus Christ. 54. which temple was accounted most excellent of all the heathen churches.

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The 24. day of this month, king Aftuerus gaue out
Proclamation in fauour of the Jewes, againſt Span and
his conſpiracy. Yeſ. 8.

Saint John Baptiſt.

The Arke of Noe was lifted vp this day by the wa-
ters of the flood Gen. 8.

Saint Peter the apoſtle.

Yul hath xxi. dales.

The Boone xxx. dales.

The day is xv. houres. The night is ix. houres.

The 9. day, the City of Ierusalem was assieged by the
space of 18. monthes, was finally taken by the King of Ba-
bylon. I. re. 39.

The Dog dales begynneth.

The 50. day, after that the Israelites were thus de-
parted, and were come to the mount of Sinai, the law of
the ten commaundments was to them giuen by almighty
God, with a great and terrible magnificence, at which time
also God gaue to them certaine politticke gouernance, and
a speciall kingdom, in which nothing wanted, that apper-
tained to the true worshipping of God, and of whom Christ

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a b c d e f g h i k l m n o p q r s t u v w x y z

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In time to come should be boyme. So that among his people
 alway remained the Church and the word of God, until
 after Christ had suffered. God. 19. & 20.

C Mary Magdalen.

C James the apostle.

fr	15	c
	16	d
xvii	17	e
vi	18	f
	19	g
xviii	20	a
iiii	21	B
	22	c
xi	23	d
xix	24	e
	25	f
xvi	26	g
	27	a
xiii	28	B
	29	c
x	30	d
	31	e

¶ Dog days end.

¶ Abraham the most holy Patriarke, in this time finished his last day. After whose decease, there arose a great

¶ Bartholomew Apostle.
famine in the land of Canaan, for the which Joseph went to sojourn with Abimelech king of Palastine.

September hath 30. daies

The Poone xxix.

The day is 12. hours.

The night is 12. houres.

C Susanna the most chaste matron of the Hebrewes, by two false Judges, was accused of adultery, but by the policy of yong Daniel, she was purged, and the Judges committed to the fire. Dan. 13.

C The 9. day, Jerusalem was put to fire and sword, and wholly overthrowne, as Christ foretold them forty yeres before. Ioseph. lib. 7. chap. 26.

li	lvi	lvii	lviii	lix	lx	lxi	lxii	lxiii	lxiiii	lxv	lxvi	lxvii	lxviii	lxix
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15

¶ That day, Chysostome being banished one of his church of Constantinople, dyed.

¶ Saint Epaphro.

¶ The 25. day, Ezechias do finish the reapeyng the wallis of Ierusalem. Anno. 300. before the Nativity of Christ. Rehem. 6

¶ Saint Epiphani.

xv	f	15	f
xvi	g	16	g
xvii	a	17	a
xviii	b	18	b
xix	c	19	c
xx	d	20	d
xxi	e	21	e
xxii	f	22	f
xxiii	g	23	g
xxiv	a	24	a
xxv	b	25	b
xxvi	c	26	c
xxvii	d	27	d
xxviii	e	28	e
xxix	f	29	f
xxx	g	30	g

October hath xxxi daies.

The Poone xxx.

The day for 12 hours. The night is full hours.

The Feast of Trumpets, commanded to the Jewes.
Leuit. 23.

The Jewes fasted, and wept for Godolias. Jer. 47.

The Terme beginneth. The 10. day was the feast of reconciliation, which was the onely day that God ordained to fast.

i	a	b	c	d	e	f	g	a	b	c	d	e	f	g
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
x	xxii	vi	xv	iiii	ix	xviii	iii	xvii	ii	xvi	i	xv	xi	xiiii

xxii	15	a
xi	17	b
ix	18	c
viii	19	d
vi	20	e
v	21	f
iiii	22	g
iii	23	a
ii	24	b
i	25	c
	26	d
	27	e
	28	f
	29	g
	30	a
	31	b

¶ The 15. day, the feast of the Tabernacles began, and lasted 7. daies. Levit. 22.

¶ Saint Luke Evangelist. The 18. day, which was the 160. after the beginning of the flood, the Arke rested upon the mountaine of Ararat in Armenia. Gen. 8.

¶ The 22. day, was the feast of the holy convocation.

¶ The 24. day, Titus gaue forth 3000. Jewes to the wilde beastes. Anno, Do. 73.

¶ Iesus Christ our Lord, being but 12. yeares of age, and three monthes, was found at the feast of Easter, disputing with the Doctours in the Temple.

¶ Simon and Jude.

November hath xxxi. daies.

The Poone xxx.

The night is xv. houres.

The day is ix. houres.

All Saintes.

The Emperour Constantius, Sonne of Constantine,
dyled this day 364. after the Passiuliy of Iesus Christ.

x	xviii	xvi	xv	xiiii	xiii	xii	xi	x	ix	viii	vii	vi	v	iiii	iii	ii	i
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
d	e	f	g	a	b	c	d	e	f	g	a	b	c	d	e	f	g

¶ The 15. day, was the counterfet feast by Jeroboam;
 after he had withdrowne the ten Tribes of Israel, from the
 obedience of Roboam their lawfull King, which he ordain-
 ed in Dan, and Bethel, after hee had set vp the golden
 Calues, to the intent the people should goe no more to wor-
 ship in Ierusalem. 3. Reg. 22.

¶ The 17. day of this month, Queene Elizabeth began
 her raigne.

¶ Terme ended.

¶ Saint Andrew Apostle.

15 d
 16 e
 17 f
 18 g
 19 a
 20 B
 21 c
 22 d
 23 e
 24 f
 25 g
 26 a
 27 B
 28 c
 29 d
 30 e

December hath 31. daies

The Moone xxx.

The day is 8. hours. The night is 16. hours.

I 2 3 4 5 6 7 8 9 10 11 12 13 14

thi
thi
thi
thi
thi
thi
thi
thi
thi
thi
thi
thi
thi
thi

The 10. day, Esau gaue forth Proclamation to the
Israelites, to forsake their strange wives that they had ma-
ried, and to send them away. Esau. 9.

The shortest day.

I The 15. day, the yere before the Statute of Chelce
145. Antiochus the great, set vp an Idoll vpon the Altar of
the Lord in Ierusalem. 1. Mach. 1.

I Saint Thomas Apostle.

I Saint Iohn Euangelist dyed in Ephesus, being of the
age of 89. yeres, vnder Traian the Emperour about 30.
yeres after the destruction of Ierusalem.

I The Statute of Chelce.

I Saint Stephen Martyr.

I Saint Iohn Euangelist.

I Innocents day.

15	f
16	g
17	a
18	B
19	c
20	d
21	e
22	f
23	g
24	a
25	B
26	c
27	d
28	e
29	f
30	g
31	a

**A rule to know, when the
Termes beginneth and endeth.**

Hillary Terme, beginneth the 23.
day of Ianua. if it be not Sunday, then
the next day after: and endeth the 12. of
February.

Easter Terme, beginneth 17. dayes
after Easter, and endeth 4. daies after
the Ascention day.

Trinity Terme, beginneth the next
day after Corpus Christi day, & endeth
the Wednesday, 14. daies after.


Michaelmas Terme, beginneth the
10. day of Octob. (if it be not Sunday)
and endeth the 28. day of Nouember.

How a man shall be-
haue him selfe in the Mor-
ning, when he riseth.



When thou risest in the morning,
looke that thou with al humblenes
of minde, kneele downe, & lifting
vp thy heart, thy hauder, and thyne
eyes vnto heauen, to God the fa-
ther Almighty pray on this maner.

A Prayer for the Morning.


O Almighty and most
gentle G D D, we
thanke thee for the
sweet sleepe & comfortable
rest, that thou hast giuen vs
this night. And for asmuch
as thou hast commanded by
C thy



The Path-way



thy holy word, that no man
should bee idle, but alwaies
occupied in vertuousexerci-
ses, euery man according to
his calling. We most hum-
bly beseech thee y^e thine eies
may attend vpon vs: dayly
defend vs, in sozow succour
vs: cherish, comfort, and go-
uerne al our counsailes, stu-
dies and labours: In such
wise, that we may so spend
this day, according to thy
most blessed will, without
hurting of our neighbour,
that




to Saluation.


that we may diligently and
warily eschue, & auoide all
things that should displease
thee, set the alwaies before
our eyes, liue in thy feare, &
euer work that, that may be
soud acceptable before thy di-
uine maiesty, vnto y praise
of thy holy name, thzogh Je-
su Christ our Lord. So be it.

After thou hast praied on this ma-
ner (seeing that we be all sinners) it
shal be expedient (if thou hast con-
uenient leasure thereunto) to con-
fesse thy selfe on this manner, vnto
God the Father.


The confession of our sinnes.



The Path-way




O Almighty God , hea-
uenly father, and maker
of heauen & earth, I confesse
my selfe vnto thee, euen fro
the very heart , that I am a
miserable, wretched and ab-
hominable sinner. And haue
wickedly trasgressed al thy
holy cōmandements , & the
diuine precepts of thy godly
will. The sins (alas which)
I haue cōmitted in my flesh
against thee) are so great ,
& so exceedingly increased ,
that they are no lesse innu-
mera-




to Saluation.


merable, then the sandes of
the sea : and they thrust me
down, euen as an intollera-
ble burthē. In these wicked
sins (O Lord God) haue
I hytherto walked, accor-
ding to the wil of the prince
of this world, whiles I did
that was pleasant to the
flesh and ill lustes, through
vaine thoughts, the blind-
nes of the heart, y outward
pretence of godlines, & fay-
ned faith. This came to pas
(O wretch that I am) be-



The Path-way




cause that I did neuer earnestly strue against the suggestions of Sathan, noꝛ the concupiscences oꝛ desires of the world, noꝛ yet the lustes of y^e flesh. But filthily obeyed them a thousand times moꝛe thē the motions of thy holy spirit, O Lord my god. It came to passe also, that I did set naught by thy godly counsaile, dispised thy holic name, and feared thy vengeance, & heauy displeasure nothing at all. But whatsoeuer




to Saluation.

euery I haue in this behalfe
offended thy most godly
maiesty, it soze repenteth
me, & the fault græueth me,
euen vnto the very heart.


And if it were not (O most
mercifull Father) that thou
hadst layde vp mercie in the
bowels, blood, and wounds
of Iesus Christ thy Sonne,
& our Lord, for so many as
vnsainedly repent, and tru-
ly belæue, bee their sins ne-
uer so great and many, I
should see no other way, but
throw



The Path-way




thzow my self do tyme head-
long thzough desperatis, in-
to the bottomlesse pit of hel.
But forasmuch as thou hast
set thy welbeloued Sonne
Jesus Chzist, to be our me-
diator and mercy stock, and
hast promised grace, mercie
and forgiuenesse of sinnes,
to as many as aske it in his
name, thzough faith in his
blood. Therfore in this time
of grace and mercy, I mise-
rable sinner come now vnto
thee, & desire thee my Lord
God



to Saluation.

God, that thou wilt grant
mee through that our Lord
Jesus Christ, a right & true
sayth. And for his sake for,
giue me all my sinnes, and
make mee to walke daily
more & more in a new hart,
and in the fruits of the holy
Ghost, that I may utterly
dispile al the vngodly lusses
of this world, & that I may
be found continent, pure of
liuing, temperate, good, righ-
teous, honest, diligent in all
goodnes, meeke, mercifull,
modest



The Path-way

modest, humble, and ready
to forgiue such as offend me
euen from the very heart.

And so liue all the daies of
my life, according to thy di-
uine wil, & true feare. That
I may dye to y^e world to all
sin, & to my selfe. And with
a good cōfidence, and merry
hart looke for the cōming of
the Lord & my sauour Je-
sus Christ. To whom with
thee and the holy ghost be al
honour and glozy, for euer
and euer. So be it.

Thou




to Salvation.


Thou maist (if thou wilt) after thy confession, say the Lords Praier, called the Pater noster. And so commending thy selfe vnto God, fall to some honest and vertuous exercise, according vnto thy calling, but whatsoeuer thou dost, doe it with purenes of heart, and with singlenes of eye. Yea, so doe it, as though God were present and looked vpon thee, as vndoubtedly he doth.

When thou goest to thy labour or worke.


O Most kinde and gentle heauenly Father, thou knowest & hast also taught vs,



The Path-way



vs, how great the weaknes
of man is, so that no man
(without thy godly help) cā
do any thing. Thus vouch-
safe to send vs thy holy spi-
rit, that he may strengthen,
stir, & moue our vnderstan-
ding & reason in all things,
that we this day outwardly
shall goe about and take in
hand, or of y we inwardly
shal think or haue in mind,
to the intent that it may all
be done to his glory, & to the
profit of our neighbour. A-
men.




A




to Salvation.

A Prayer for the Euening.


O Lord God, father euer-
lasting and ful of pittie,
we acknowledge & confesse,
y we bee not worthy to lift
vp our eyes to heauē, much
les to present our selues be-
fore thy diuine maiesty w
cōfidence y thou wilt heare
our prayers, and grant our
requests, if we consider our
owne deservinges. For our
cōsciēces doe accuse vs, &
our finnes witnes against
vs, and we know that thou
art



The Pathway




art an vpright iudge, which
dost not iustifie the sinners
and wicked mē, but punish-
est the faultes of all such as
transgresse thy commande-
ments. Yet most mercifull
father, since it hath pleased
thee to commaund vs to call
vpō thee in all our troubles
and aduersities, promising
even then to help vs, when
we feele our selues, as it were
swallowed vp of death, and
desperation: we vtterly re-
nounce all worldly confi-
dence,




to Saluation.


dence, and flee to thy soue-
raigne goodnes, as our onely
stay and refuge, beseeching
thee not to call to remem-
brance our manifold sinnes
and wickednes, wherby we
continuallye prouoke thy
wzath and indignation a-
gainst vs: neither our neg-
ligence & wickednes, which
haue neither worthily este-
med, nor in our liues suffici-
ently exprested y^e sweet co-
fort of the Gospell, reuealed
vnto vs: but rather to accept
the



The Pathway



the obedience & death of thy
sonne Iesus Christ, who by
offring vp his body in Sa-
crifice once for al, hath made
a sufficient recompence for
all our sinnes. Haue mercy
therefore vpon vs, O Lord,
and forgive vs our offences.
Teach vs by thy holy spirit
that we may rightly weigh
them, and earnestly repent
for the same: and so much
the rather (O Lord) because
that the reprobate, and such
as thou hast forsaken cannot
praise




to Saluation.


praise thee, nor cal vpon thy
name, but the repenting
heart, the sorrowful minde,
y conscience oppressed, hun-
gring and thirsting for thy
grace, shal euer set forth thy
praise and glory. And albe-
it, wee bee but wormes and
dust, yet thou art our crea-
tor, and we bee the workes
of thy hands: yea, thou art
our redeemer, and we be thy
people, whome thou hast
bought: thou art our God,
and we thine inheritance.

D

Cor.




The Path-way



Correct vs not therefore in
thine anger, (O Lord) nei-
ther according to our deserts
punish vs, but mercifully
chastise vs with a fatherlie
affection, that all the world
may know, that at what
time soeuer a sinner doth re-
pent him of his sin, from the
bottome of his heart, thou
wilt put away al his wick-
ednesse out of thy remem-
brance, as thou hast promi-
sed by thy holy Prophets.

Finally, for as much as it
hath




to Saluation.


hath pleased thee, to make
the night for man to rest in,
as thou hast ordained him
the day to trauaile: graunt
(O deare father) y we may
so take our bodily rest, that
our soules may continually
watch for the time, that our
Lord Iesus Christ shall ap-
peare of our deliuerance out
of this mortall life, & in the
meane season, that wee be
not ouercome by any fanta-
sies, dreames or other tēpta-
tiōs, but fully set our minds

D 2


bpou



The Path-way



upon thee, loue thee, feare
thee and rest in thee, in such
sort that our very sleepe also
may bee to the glorie of thy
name. Furthermore, that
our sleepe be not excessive, or
ouermuch, after the insatia-
ble desire of the flesh: but on-
lie sufficient to content our
weake nature, that we may
the better be disposed to liue
in al godly conuersation, to
the glorie of his holy name,
and profit of our brethren
through Iesus Christ our
Lord,




to Saluation,

Lord, in whose name wee
make our humble petitions
vnto thee, as he hath taught
vs: Our father, which, &c.

Almighty and euerlasting
God, vouchsafe we beseech
thee to grant vs perfect con-
tinuance in thy liuely faith,
augmenting and increasing
the same in vs dayly, vntill
we grow to y full measure
of our perfection in Christ:
whereof we make our con-
fession, saying: I beleeue in
God, the Father, &c.




The Path-way



The Lord blesse vs and
saue vs : the Lord make his
face to shine vpon vs & bee
mercifull vnto vs: the Lord
turne his fauourable coun-
tenance towarde vs , and
graunt vs his peace. The
grace of our Lord Iesus
Christ, the loue of God, and
the communion of the holy
ghost, be with vs & remaine
with vs fozeuer. So be it.

When a man is bound to-
wards any iourney.


This our life most merci-
full




to Saluation.

full Lord is nothing else but
a Pilgrimage and through-
fare: for we haue heere no a-
biding or dwelling place.

We are come from thee, &
we must retorne again vnto
thee. But amongst or be-
twene all y traps, assaults,
pittes and snares which the
Deuill hath laide out, and
spread abroad for vs, blind-
ed in sin: Houshalse thou, O
Lord Iesus Christ, to leade
vs with thy right hand, for
thou art a true, trusty, and a
sure




The Path-way



sure friend. Open our eyes,
to the intent that wee misse
not the way, which y^e thy
self art, but lead vs thowow,
and by thy self, vnto thy fa-
ther, to y^e intent that all we
may be made one with thee
& him, euen like as thou art
one with him.

O most mercifull Lord,
like as thou dost send thine
holy Angels to be defenders
of as many as serue and
please thee with a simple, in-
nocent & pure heart, by the
which



to Saluation.


which they be led as young
child:en, are ledde to them,
which are elder & stronger
then they. And like as thou
didst vouchsafe to send thine
Angel Raphael to be a guide
vnto the sonne of that reue:
rend man Toby: Vouchsafe
euen so (O Lord) to send vs
the same Angell (although
we are not so worthy as the
same Toby was) y hee may
encourage and lead vs tho:
row that way, which is not
pleasant vnto vs, but vn-
to

to Saluation.


to thee. So be it.

A Prayer for a Christian life



Most mercifull & mighty God, take away from vs al euil counsel, and then our sins: suffer vs not to run into an vngodly and wicked life, and finally, keep our minds far from the contempt of godlines, and scorning of vertue, and in the steed of those euils, graunt that we may continually be occupied in thy law and sacred Scriptures, that we be not



The Path-way



not caried about like y^e wic-
ked, as light dust and fruit-
les chaffe, wth euery blaste of
affection & doctrine, but ra-
ther that we, as trees plan-
ted by the water brooks, in-
deed with the life of the spi-
rit and faith, may also bring
foorth the fruites of good
wozkes: & that what soeuer
wee take in hand may pros-
per, and tend to thy praise,
and glozy of thy name, and
furtherance of our saluati-
on: and at the last, when the
wicked






The Path-way

wicked shal fal alway in thy
iudgement, wee may sted-
fastly stand, & be made per-
fect, through Iesus Christ
our Lord. Amen.


A Prayer in distresse.

Seeing that (O almighty
God) our wretchednes &
pouerty is right great, ther-
fore haue wee verie much
need of thy saluation, for so
long as we now flie vnto thee
to the intent thou shouldest
be our speedy succour & as-
sured defence, we call to re-
membrence




to Saluation.


membrance our most grie-
uous sins, corrupt life, and
lewd behaviour, which nei-
ther we will hide, nor yet if
wee were willing thereto,
could keepe the same secret
from thee. Thou right wel
perceuest al our naughtines
w^h wee truly acknowledge
and confesse vnto thy diuine
maiesty: we haue grievously
sinned, we haue done great-
ly amisse, we haue bin mar-
uailous disobedient, verie
stubborne, & exceeding wil-
full



The Path-way



ful against thee, who deserue
far more haynous displea-
sures then these, which wee
now feele & suffer. But bow
thou downe thy fauourable
looke (O excellent father) &
giue eare vnto our seruent
Prayers: haue compassion
vpon vs, that cry out dayly
vnto thee, & lift vp our sor-
rowful eies, & heauy minds
towards thy most excel-
lent mercies seate, hauing
this assured confidence, that
thou art readye to forgiue:
rich





to Saluation.

rich in louing kindenesse
towardses such as call vpon
thee, and exceeding mightie
in thy workes, aboue all
Gods: wilt not dispise vs
in so great distresse, and
trybulation. Thou arte
most puiſſant, thou ſhelwest
wonderfull thinges, & thou
art God alone. Teach vs
therfore thy perfect wayes,
cause vs to walk in thy bles-
sed truth: call backe our
wandering heart vnto thee,
that it may stand greatly in
feare



The Path-way



fear of thy holyname. Thou
verily hast nobly made vs
partakers of thy excellent
mercy but for as much as we
were very vngratefull, the
hostes of the vngodly are ri-
sen vp against vs, and the
fore-front of cursed mens
battailes hath assaulted vs,
who neither regard thee at
al, nor make any account of
thy most blessed name and
pure doctrine, in deuoying al-
l onely by theyr most lewde
practises, through the same
meane


to Saluation.

mean to destroy at one pult
both y true worshipping of
thee, and our soules also.

Seeing that therfore thou
art a very mercifull God,
long suffering, of great loue,
and truth to trust vnto,
haue an especial regard vnto
the childezen of thy louing
promise, be fauorable, strig,
then and defend them, ad-
uance thy banner to our sal-
uation, so that the cruell ad-
uersaries may be cōsounded
and y all may right well see

¶

and




The Pathway

and euidently perceiue, thee
onely to be our most good &
louing God, through Iesus
Christ our Lord. Amen.

A Prayer for the prosperous
successe of Christs kingdom
against the enemies thereof.

Our daily petition is (O
almighty God) that the
kingdom of our Lord Iesus
christ may be augmented, &
appeere at length to be most
perfect. Which thing we now
also desire very instantly in
our hartly pzaiers & humble
sup



to Saluation.

supplications. We alwaies
mindefull thereof (O good
God) of his fat and most
pleasant oblation, which
he made for vs vpon the Al-
ter of the Crosse, and grant
that by the tryumph of his
most perfect victorie and
conquest, we may take both
saluation & delightfull plea-
sure, although we deny not,
but that the same shal come
to passe, wout our desertes,
who hane (th:ough our ma-
nifolde wickednesse) offen-



The Path-way

ded thee very many and infinite waies: yet for thy tender louing mercies sake, put thee to shame and confusion, that repose all their trust in Charets, Horses, and worldly power: but raise and lift vp to saluation such as are wholly bent to depend vpon thee, & baine done thy mercifull and sauourable eares, to heare the seruent prayers & petitions which we make vnto thy diuine maiesty, for thy mighty enlarging of our

Lord




to Salvation.


Lozd Iesus Chyristes king-
dome, thzough the same Je-
sus Chyrist our Lozd. Sobett

A prayer for comfort in persecutiō.


WE perceiue most merci-
full & mighty God, that
not only Antichyrist but also
the power & strength of the
whole world conspyzeth a-
gainst thee, and against thy
Chyrist: which think thy gos-
pel, & the redification of thy
church, to be an intollerable
bōdage & hard yoke. Wther-
fore they laboꝝ by al means



The Path-way



possible to break a sunder y
societies & congregations
of the faithfull, and cast a-
way all discipline. But for
as much as thou sittest in
heaven, & art not ignorant
what the deuill and wicked
flesh goeth about, laugh
thou to scoone their vaine
counsels, & bring their pur-
poses to naught, let them
feele thine anger to bee kin-
dled against the, and make
them astonied at the fierce-
nes of thine indignation, so
that



to Saluation.

that they may not be able to
destroy thy Church, ouer
whome thou hast appointed
Jesus Christ our onely saui-
our, y in it he might raigne
by the word and spirit, with
inuisible might and power.
Wherefore grant vnto vs,
althogh vnworthy & shrink-
ing childzen, such faith and
constancy, that we may find
him, and also confesse him,
to bee our onely king, and
that we may nothing doubt
but that wee bee his na-
tion,


The Path. way

tion, people & heritage, being most assur'd of this, that hee is of such strength and power, that with his word maye strong then yron, he is able to destroy whō he will, & bzeake them in peces like earthen pots. Therefore (O God) turne the Kinges and Princes of the world vnto thee, that they may bee wise & vnderstand, wherby they may vnsaynedly acknowledge, imbzeare, and kisse the Sonne, least whē his anger shall



to Saluation.

shall once be kindled, they
perish & be destroyed for e-
uer. And when it shal be thy
good pleasure, make them
blessed for evermore, w^{ch} cō-
mit theselues to thy gouer-
nance & protection. So be it.
A Prayer for a true subiect.


As it is thy godly ap-
pointmēt, (O Lord god)
y^e some should beare rule in
this world, to see thy glory
set forth, & y^e common peace
kept: so it is thy pleasure a-
gain, y^e some should be sub-
iects,



The Path-way



iects, & inferiours to other, in
their vocation, although be-
fore thee, there is no respect
of persons. And so: as much
as it is thy godly wil & plea-
sure, to appoint & set me in y
number of subiectes: I be-
seech thee to giue me a faith-
full and obedient hart vnto
the higher powers, y there
may be found in me no diso-
bedience, no vnfaithfulness,
no tresō, no falshtood, no dis-
simulation no insurrection,
no cōmotion no: conspira-
cy,



to Saluation.

cy, nor any kinde of rebell-
on in word or deed, against
the ciuill Magistrates, but
al faithful obedience, quiet-
nesse, subiection, humilitie,
and whatsoeuer else becometh
a subiect: that I liuing
here in al lowlines of mind,
may at the last day through
thy fauour be lifted vp into
euerlasting glorie, where
thou most mercifull Father
with the Son and the holy
ghost, liuest, & raigest very
God, for euer & euer. Amen.

For

The Path-way

For Fathers and Mothers.

The fruite of the womb, &
the multitude of childre,
is thy gift & blessing (O Lord
God) giuen to this end, that
they may liue to thy glory, &
to þe comodity of their neigh-
bors. For asmuch therefore
as thou of thy goodnes hast
giuen me children: I beseech
thee giue mee also grace to
traine the vp euen fro their
cradles in thy nurture, and
doctrine, in thy holy lawes &
blessed ordinances, that fro
their

to Saluation.



their very young age they
may know thee, beleue in
thee, feare, loue & obey thee, &
diligently walk in thy com-
mandments, all the dayes
of their life, vnto the praise
of thy glorious name: Tho-
row Iesu Christ our Lord.
So be it.

Of children.

Thou hast giuen coman-
dement in thy law (O
heauenly father) y^e children
should hono^r their fathers &
mothers: I most humbly be-
sech



The Path-way



seech thee therfore, to breathe
thy holy spirit into my brest
y I may reuerence & honoꝝ
my father & mother not ones-
ly w outward iesturs of my
body, but also w the vnfa-
ined affections of my heart
loue them, obey the, pray for
them, help them, and do for
them, both in word & deed,
whatsoever lyeth in my po-
wer, that y seeing my vnfa-
ined hartie good wil towards
my parentes, may it become
my louing heauenly father,
and

to Saluation.


and nūber me among those
thy childre, whom frō euer
lasting thou hast appointed
to bee heires of thy glorious
kingdom, thzough thy wel-
beloued sonne Iesus Christ
our Lord. Amen.

A Prayer of Housholders.


I haue childre & seruāts
is thy blessing (O Lord)
but not to order them accor-
ding to thy word, deserueth
thy dreadfull curse. Graunt
therfore, y as thou hast bles-
sed me with an household, so



The Path-way



I may diligently watch,
that nothing be committed
of the same, that might of-
fend thy fatherly goodnesse:
and be an occasiō of turning
thy blessing into cursing, but
that so many as thou haſte
committed to my charge, may
eschue all vice, imbrace all
vertue, liue in thy feare, call
vpon thy holy name, learne
thy blessed commandements,
heare thy holy word, and a-
uoiding idlenes, diligentlie
exercise themselves, euerie
one



to Saluation.

one in his office, according
to their vocation & calling,
vnto the glozy of thy most
honourable name. Amen.

A prayer for all Christians.


Albeit O heauenly Fa-
ther, al we y vnfaigned-
ly professe thy holy religiō, &
faithfully call on thy blessed
name, are thy sons & heires
of euerlasting glozy, yet as
all y mēbers of a body haue
not one office, so likewise we
being many, and making
one body, wherof thy dearly

¶


be



The Path-way



beloued Sonne is the head,
haue not al one gift, neither
are we al cal'd to one office,
but as it hath pleased thee to
distribute, so receiue we: we
therefore most humbly pray
thee, to send the Spirit of
loue and concord among vs
wth without any diso^rder o^r
debate, euery one of vs may
be content with our calling,
quietly liue in the same, stu-
dy to do good vnto all men,
by the true & diligent exer-
cise thereof, wout too much
see



to Saluation.

seeking of our priuate gain,
and so order our selues in al
points, according to thy god-
ly will. y by well doing we
may stop the mouths of such
foolish & ignorant people, as
report vs to bee euill doers,
and cause them through our
good workes, to glorifie thee
our Lord God, in the day of
uisitacion. Amen.

A Prayer meete for all men,
and to be said at al times.

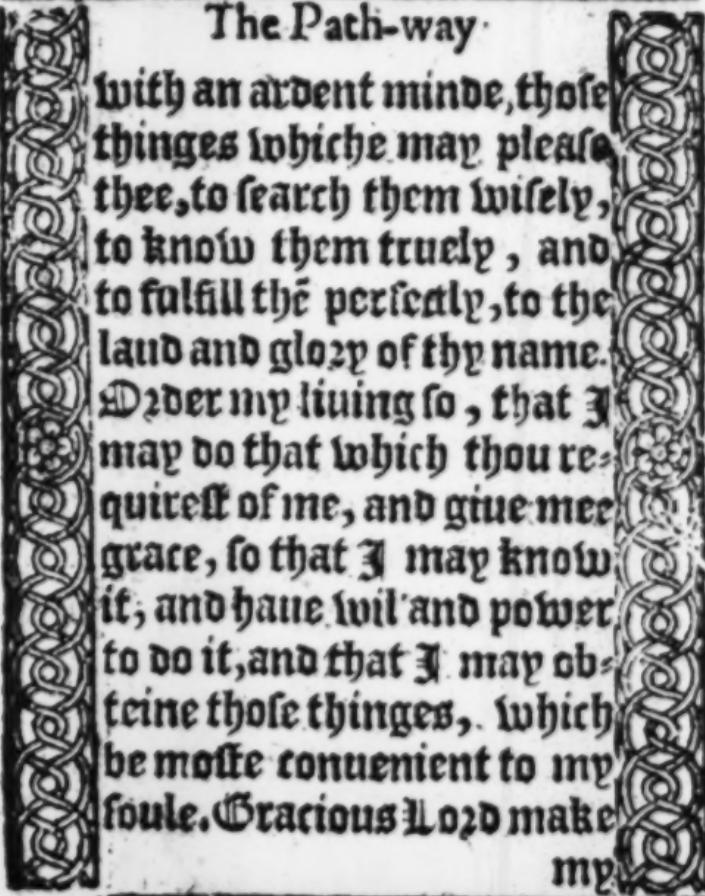
Most mercifull Father
graunt mee to conet

F 2


with



The Path-way




With an ardent minde, those
thinges whiche may please
thee, to search them wisely,
to know them truely, and
to fulfill the perfectly, to the
laud and glozy of thy name.
Order my liuing so, that I
may do that which thou re-
quirest of me, and giue mee
grace, so that I may know
it, and haue wil and power
to do it, and that I may ob-
teine those thinges, which
be mosse conuenient to my
soule. Gracious Lord make
my




to Saluation.


my way sure and straight to
thee, so y^e I fal not betwene
prosperity & aduersitie, but
that in prosperous things,
I may giue thee thanks,
and in aduersity be patient,
so that I be not lift vp with
the one, nor oppressed with
the other. And that I may
reioyce in nothing but that
which mooueth me to thee,
nor to be soꝝy foꝝ any thing,
but foꝝ those thinges which
draw me from thee, desiring
to please no body, nor fea-



The Path-way



ring to displease any besides
thee: most louing father, let
all worldly thinges be bilde
vnto me for thee, & be thou
my most speciall comfort a-
boue all. Let me not be mer-
ry with the ioy that is with-
out thee. And let mee desire
nothing besides thee: let al
labour delight me, which is
for thee, and let all the rest
weary me, which is not in
thee. Make me to lift vp my
hart oftentimes to thee: and
when I fall, make mee to
thinke



to Saluation.

thinke on thee, and be sorry,
wth a steadfast purpose of a-
mendment. Louing Lord,
make mee humble without
fayning, merry wthout light-
nes, sad without mistrust,
sober without dulnes, true
without doublenes, fearing
thee wthout desperation, tru-
sting in thee wthout presump-
tion, telling my neighbours
their faultes meekely with-
out dissimulation, teaching
them with wooꝝdes and
examples, without any
mock-

The Path-way

mocking, obedient without
arguing, patient without
grudging, & pure without
corruptiō: gine me also I be-
seech thee, a waking spirit,
þ no curious thought with-
draw me from thee. Let it
bee so strong, þ no filthy af-
fection draw me backward:
so stable, that no tribulatiō
bryake it: grant me also to
know thee, diligently to
learne a godly conuersation
to please thee: & finally, hope
to embrace thee, so, the pre-
cious

to Salvation.


ctious blood sake of y^e immaculate lamb, our onely sauiour Iesu Christ. To whom wth thee (O father) & the holy Ghost, thre persons & one God, be al hono^r and glo^ry, wo^rld without end. Amen.

A Prayer for the obtaining of faith


O Mercifull God, & heare Father of our Lo^rd and sauiour Iesu Christ, in who^m as thou art well pleased, so hast thou commanded vs to heare him, so^r as much as he often biddeth vs to aske of thee



The Path-way



thee, & thertopromiseth that
thou wilt heare vs, & grant
vs y^e, which in his name we
shal ask of thee. O gracious
Father, I am bold to beg of
thy mercy, throughty son
Iesus Christ, one sparkle of
true faith, and certaine per-
suasion of thy goodnes and
loue towards me in Christ,
wher throughty being assu-
red of the pardon of all my
sinnes, by the mercies of
Christ thy Sonne, may bee
thankfull to thee, loue thee,
and



to Saluation.

and serue thee, in holinesse &
righteousnes al the daies of
my life. So be it.

A Prayer for repentance.

Most gracious God & mer-
cifull father of our savi-
our Iesus Christ, because I
haue sin'd & done wickedly,
& through thy goodnes haue
receiu'd a desire of repētāce,
whereto this long suffering
doth draw my hard heart:
I beseech thee for thy great
mercies sake in Christ, to
worke the same repentance
in




The Path-way

in me, and by thy spirit, power & grace, to humble, mortifie and teare my conscience for my sinnes to saluation, that in thy good time, thou mayst comfort & quicken me, through Iesus Christ thy dearely beloved Son. Amen.


A Praier for remission of sins,
and for the comfort & true feeling of Gods fauour & mercy.

O Lord God and deare Father, what shal I say that feele all things to be in manner with mee, as in the wicked




to Saluation.


wicked: Blind is my mind,
crooked is my will, and per-
uerse cōcupiscence is in me,
as a spring oꝝ stinking pud-
dle. Oh how faint is faith in
me: How little is my loue
to thee, oꝝ thy people: How
great is selfe-loue: How
hard is my hart, by the rea-
son wherof I am moued to
doubt of thy goodnesse to-
wardes mee, whether thou
art my mercifull father, and
whether I bee thy childe oꝝ
no: Andeed woꝛthyle might



The Path-way



I doubt, if that y^e hauing of
these were the cause, & not
the fruite rather of thy chil-
dren. The cause why y^e art
my Father, is the mercie,
goodnes, grace and truth in
Christ Iesus, the which can
not but remain for euer. In
respect whereof, thou hast
borne me this good will, to
bryng me into thy Church
by Baptisme, and to accept
me into the number of thy
children, that I might be
holy, faithfull, obedient and
in-

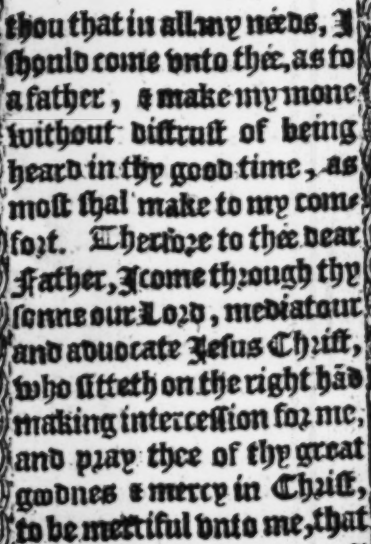


to Saluation.


innocent, and to call me di-
uers times by the ministe-
rie of thy word, into thy
kingdom, besides the innu-
merable other benefits, al-
waies hitherto potored vp
on mee: all which thou hast
done of this thy good will y
y of thine owne mercy bea-
rest to me in Christ, and for
Christ, before the world
was made. The 16 thing
as thou requirest straightly
that I should beleue with-
out doubting, so wouldest
thou



The Path-way




thou that in all my needs, I
should come vnto thee, as to
a father, & make my mone
without distrust of being
heard in thy good time, as
most shal make to my com-
fort. Therfore to thee dear
Father, I come through thy
sonne our Lord, mediator
and aduocate Iesus Christ,
who sitteth on the right hand
making intercession for me,
and pray thee of thy great
goodnes & mercy in Christ,
to be mercifull vnto me, that




to Saluation.


I may feele indeed thy sweet
mercie as thy childe. The
time (O deere father) I ap-
poynt not, but I pray thee,
that I may with hope, still
expect and look for thy help.
I hope that, as for a little
while thou hast left me, thou
wilt come and visit me, and
y in thy great mercy, wher-
of I haue need, by reason of
my great misery. Thou art
wont (for a little season) in
thine anger to hide thy face
from them whome thou lo-
uest



The Path-way




uest, but surely, oh redee-
mer in eternall mercyes,
thou wilt shew thy compas-
sions. For whē thou leauest
vs (O Lord) thou dost not
leane vs very long, neither
dost thou leane vs to our
owne losse, but to our lucre,
and aduantage: Euen that
thy holy spirit, with bigger
portion of thy power & ver-
tue, may lighten and cleare
vs, that the want of feeling
to our sorrow, may bee re-
compenced plentifully with
the

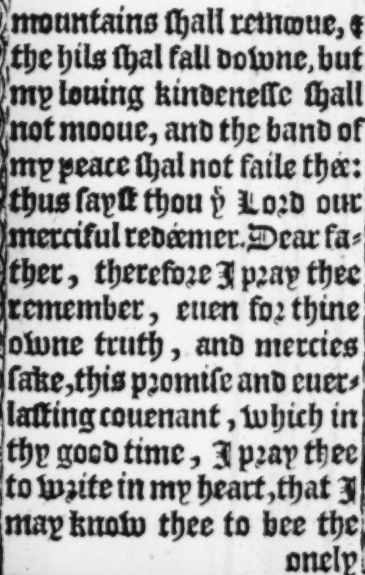


to Salvation.


the lively sence of hauing
thee to our eternall ioy: and
therefore thou swarest, that
in thine everlasting mercy,
thou wilt haue compassion
on vs. Of which thing to
the end wee might bee most
assured, thine oath is to bee
marked: for thou saist, as I
haue swozne, that I wil ne-
uer bring any more the wa-
ters to drowne the world:
so haue I swozn, that I wil
neuer more be angry with
thee, nor reprove thee. The



The Path-way



mountains shall remooue, &
the hils shal fall downe, but
my louing kindenesse shal
not mooue, and the band of
my peace shal not faile ther:
thus sayst thou y Lord our
merciful redeemer. Dear fa-
ther, therefore I pray thee
remember, euen for thine
owne truth, and mercies
sake, this promise and euer-
lasting couenant, which in
thy good time, I pray thee
to write in my heart, that I
may know thee to bee the
only



to Saluation.

onely true God, and Iesus
Christ, whome thou hast
sent, that I may loue thee
wth al my heart for euer: that
I may loue thy people for
thy sake: y^e I may be holy in
thy sight thzogh Christ: that
I may alwaies, not onely
strive against sin, but also
ouercome the same, dayly
more and more, as thy chil-
dren doe: aboue all thinges
desiring the sanctification of
thy name, the coming of thy
kingdome, the doing of thy
G 3 will

The Path-way

will heer on earth, as it is in
Heauen, &c. through Iesus
Christ our redeemer, media-
toꝝ and aduocate. Amen.

A Prayer for deliuerance frō
sin, and to be restored to Gods
grace and fauour againe.

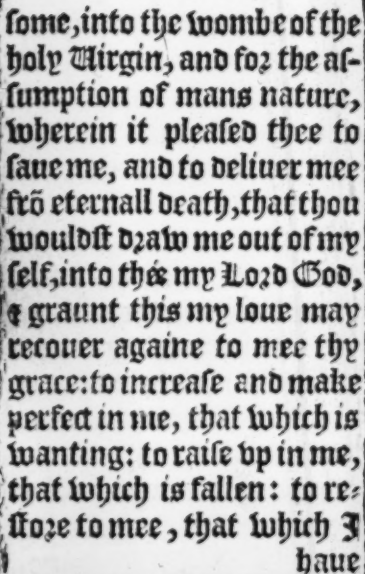
O Almighty & euerlasting
Lord God, thou hast made
heauen & earth, & all things
therin contained: O incom-
prehensible vnity. O al-
waies to be woꝝhiped most
blessed Trinity: I humbly be-
seech thee and pray thee, by
the

to Saluation.

the assumption, & crucified
humanity of our Lord Iesu
Christ, that thou wouldest
incline and bow downe the
great depth of thy diety, to
the bottomlesse pitte of my
vtility. Drive from mee all
kind of vice, wickednes and
sin, and make in me a cleane
heart, & renew in me a right
Spirit, for thy holy names
sake (O lord Iesu) I beseech
thy goodnes, for that excee-
ding great loue which drew
thee out of thy Fathers bo-
some,



The Path-way



Some, into the wombe of the
holy Virgin, and for the as-
sumption of mans nature,
wherein it pleased thee to
saue me, and to deliuer mee
fro eternall death, that thou
wouldst draw me out of my
self, into thee my Lord God,
& graunt this my loue may
recouer againe to mee thy
grace: to increase and make
perfect in me, that which is
wanting: to raise vp in me,
that which is fallen: to re-
store to mee, that which I
haue

to Saluation.


haue lost: and to quicken in
me, that which is dead, and
should liue, y so I may be-
come cōfozmable vnto thee
in al my life and conuersati-
on, thou dwelling in mee, &
I in thee, my heart being
supplled with thy grace, and
setted in thy faith soz euer.
O thou my God loose & set
at liberty my spirit from all
inferiour thinges: gouerne
my soule, and so worke, that
both in soule & body, I may
be holy and liue to thy glory
world



The Path-way

world without ende. Amen.
A Prayer necessary to be said
at all times.

O Bountifull Lord Iesu,
O swæt Sauour, O
Christ the son of God, haue
pitty vpon me, mercifully
heare mee, & despise not my
prayers. Thou hast created
me of nothing, & hast redē-
med me frō y^e bōdage of sin,
death & hell: neither wth gold
nor siluer, but with thy most
pretious body once offred
vpon the Crosse, & thine own
blood




to Saluation.


blood shed once for al, for my
ransome : therefore cast me
not away whō thou by thy
great wisdomē hast made:
despise me not, whom thou
hast redeemed with such a
precious treasure, nor let
my wickednes destroy that
which thy goodnesse hath
builded : now whilst I liue,
O Iesu, haue mercy on me,
for if I dy out of thy fauor,
it wil be too late afterward,
to call for thy mercy: whilst
I haue time to repent, looke
vpon



The Path-way



vp^on me with thy mercifull
eies as thou didst vouchsafe
to looke vpon Peter thine A-
postle, that I may bewaile
my sinfull life, & obtaine thy
fauour, and dye therein: I re-
knowledge that if I shoul-
dest deale with mee accor-
ding to verie iustice, I haue
deserued euerlastiug death.
Therefore I appeale to thy
high thzone of mercy, trust-
ing to obtain Gods fauour,
not for my merites, but for
thy merites, (O Iesu) who
hast

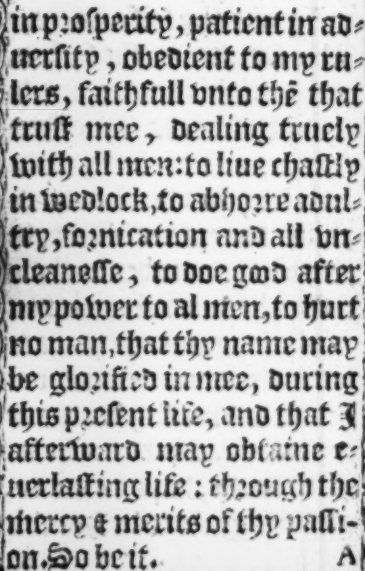


to Saluation.

hast giuen thy self an accep-
table sacrifice to the father,
to appease his wꝛath, and to
bring all sinners (truly re-
penting and amēding their
euill life) into his fauour a-
gaine. Accept me (O Lord)
among the number of them
y shall be saued: foꝛ giue mee
my sinnes, giue me grace to
leade a godly and innocent
life: grant me thy heauenly
wisedom, inspire my heart
with fayth, hope & charity,
giue me grace to be humble
in



The Path-way



in prosperity, patient in ad-
uersity, obedient to my ru-
lers, faithfull vnto the that
trust mee, dealing truly
with all men: to liue chastly
in wedlock, to abhorre adul-
try, fornication and all un-
cleannesse, to doe good after
my power to al men, to hurt
no man, that thy name may
be glorified in mee, during
this present life, and that I
afterward may obtaine e-
uerlasting life: through the
mercy & merits of thy passi-
on. So be it.

A




to Saluation.

A Prayer for the whole congregation of Christ.


SHe w thy self gentle and
gracious (O Almighty
God) towards thy beloued
Church, for thy exceeding
great glories sake, & mer-
cy most magnificent, that
we may be miraculously de-
liuered frō the horrible far-
dle & cruell bondage of our
deadly sinnes: who haue hi-
therto been bond-slaves to
the flesh, and wretched pri-
soners of the deuill, and yet
thou



The Path-way



thou bouchsafest to release &
forgiue vs, the whole num-
ber of our deadly iniquities,
and couered al our hainous
offences. Notwithstanding
therefoze, wee are now also
very vngratefull, and such
as be not woꝛthy of thy gra-
tious benefites, our earnest
request is, that y wouldest
withhold thy selfe from thy
woꝛthful indignation: sure-
lie thou art inflie angrie
with vs, but (foꝛ the gloꝛy of
thy name) repress this fury
which



to Sauation,


which is stirred vp by reaso
of our grieuous sinnes, and
lead vs into the strait way
of perfect health, so2 as much
as it apertaineth not to thy
louing kindenesse, to be al-
waies offended wth thy faith-
full seruantes, o2 to conti-
nue thy heauy wthath, and
fierce indignatiō, vnto ma-
ny generations. Deale with
vs after thy old accustomed
manner, & not according to
our lewd deserts: scatter a-
b^od our cruel enemies, and

¶


put



The Path-way



put them to flight whome y
(being prouoked thzogh our
great default) wouldst that
we should feel. Thou which
in thy great wꝛath dost kil,
and being pacified, quick-
nest againe: shew thy mer-
cy and saving health like as
thou hast set destruction be-
foze our eyes, to the intent
thou wouldst both terrifie
and chastise vs. Grant that
we (which haue heeretofore
been maruellous rebellious
and very stubbozne) may e-
uer



to Saluation.

uer hœrafter, giue obedient
eare to those things which
thou speakest, and willest
vs to do: let thy vnspeake-
ble louing mercie, & famous
truth be linked in vs toge-
ther, and vouchsafe that
peace & righteousness, may
with an vndissoluble band,
sticke fast in our harts, that
whē as thou hast deliuered
vs frō the hands of the most
outragious Antichrist, and
his cruel chāpions, we may
yæld vnto thæe the plentiful

¶ 2

fruites

The Path way

fruites of holines, through
Jesus christ our Lord. Amē.

A Prayer vpon the 13.

Psalme.

O Lord, how long wilt y
forget me, for euer? O
good God how long wilt y
hide thy gracious counte-
nance fro me: how long shal
I be carried & tossed about,
w heauy & troublesome co-
gitations & thoughts: How
long shall my heart wither
& dry vp with sorrow: But
now O my Lord God, cōsi-
der

to Saluation.

der me, regard mee with the
eyes of thy mercy, heare me
O Lord, lighten my eyes,
and mine vnderstanding. O
my God, least I be blinded
with the reprobate, and so
perish in my sins: I beseech
thee most humbly, let not
mine enemies glory & try-
umph amongst theselues as
though they had won vñ vic-
tory: let them not rise vp a-
gainst me, as if I were van-
quished: grant me Lord that
my hart may reioyce in thy




The Path-way

saluation: so that with open
voice, I may sing praises, &
render thanks to thee, so: that
through thy help, I am redē-
med & brought againe into
ioy, after my grievous tras-
gressions & sorowes. Amen.

A Prayer vpon the 14. Psalme.

O Lord deliuer me from all
impiety, & vnrighteous-
nes: deliuer mee from my
blind ignorance, that I may
earnestly seeke thee, so: we
bee all generally borne in
calamity and forgetfulness,
and



to Saluation,

and there is not one man,
whiche can vnshackle o: de-
liuer himselfe by his owne
proper strength and vertue,
there is no helpe but onely
by thy grace and power. O
Lo: d grant that I may call
vpon thee with an vnfained
heart, whensoever I shal be
tempted by these aduersaries.
Let steadfastnes of faith al-
waies goe besore me: let me
not be troubled with fear of
any thing, saue onely of thy
iudgments, let al my trust,
defence,




The Path-way

defence and fortresse bee in
thee O Lord. Send (O good
God) fro thy celestial Sion
that onely Protector, which
shal deliuer thy people from
the horrible captivity of a
troublesome conscience, so y
wee may reioyce in him w
out ceasing. So be it.

A Prayer vpon the 15.
Psalme.

O Lord purge me again, &
iustifie me throggh faith,
fro mine offences, y I may
dwell in thy tabernacle, and
con

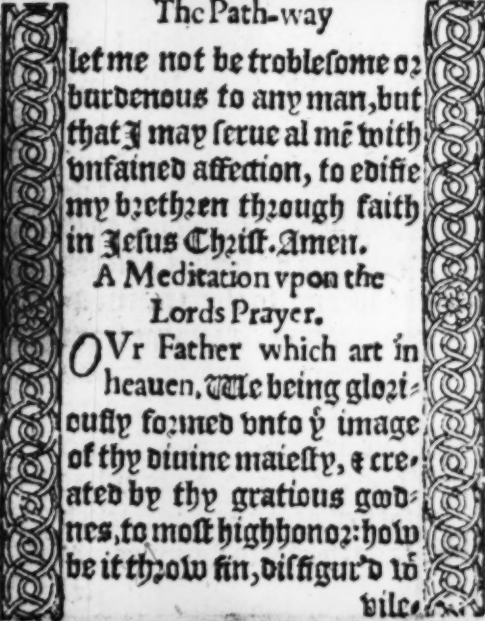


to Saluation.

continue blessed in thy holy
mountaine. Grant mee (O
Lord) this benefit, that I
may confesse thy truth w:
out hipocrisie, with an vp:
right heart. Grant me that
I deceiue no person, neither
by wrong, to circumuent a-
ny creature. Keep me from
flattering the peruerse and
wicked men, that I may
loue and obey those, which
loue God in reuerēce, what
soeuer occasion the wicked
take therby to slander me:
let



The Path-way



let me not be troublesome oꝛ
burdenous to any man, but
that I may serue al mē with
vnsained affection, to edifie
my bꝛethꝛen thꝛough faith
in Iesus Chꝛist. Amen.


A Meditation vpon the
Lords Prayer.

O Vꝛ Father which art in
heauen, We being gloꝛi-
ously foꝛmed vnto ȳ image
of thy diuine maiesty, & cre-
ated by thy gracious good-
nes, to most high honoꝛ: how
be it thꝛow sin, disfigur'd to
vile.


to Saluation.

bilenes, deseruing damna-
tion, & yet by Chzistes death
redēmed and restozed vnto
grace, to bee Citizens with
Saints of y family of God,
now altogether in christian
vnity, as members of one
body, wee pray, desire, and
trust to obtaine of thee our
heauenly father, according
vnto thy gracious goodnes,
mighty power, and faithful
promise vnto vs, that aske
aboundance of thy grace.

That thy name may bee
hal-



The Path-way



halowed. That thy diuine
power, and glorious Maie-
sty may be certainly known
and reuerently honoured.
That the hearts of vs men,
by thy word and pzaier may
be sanctified from all sinne
and vantiy, so that we with
al that we haue seruing thee
in holines & righteousnesse,
may so shine afoze men vpo
earth, thet they may therby
be accassioned to honoz thee
our Father, which art in
heauen.


Thy




to Saluation.

Thy kingdome come.

That thy word may be so
fruitfully preach'd amongst
vs thy people, that we may
be thoroughly instructed, and
taught to brydle our sensual
appetites, by natural reaso,
and to submit our wits and
reasons vnto a godly spirit,
and to try our spirits by the
true Scriptures. So that
within vs may raigne the
kingdome of God, which
is neither meate no: drinke:
which is neither superstiti-
ous



The Path-way



ous, ceremonious, voluptuous pleasures nor vain-glory, but righteousness, peace & comfort in the holy ghost, by the which, we now tasting of thy heavenly ioyes, may be made from hence forth weary of all worldly vanities, continually looking & praying for the appearance & coming of thy eternall & everlasting kingdome.

Thy will be done in earth as it is in heaven. In heaven the Angels of reuerent loue

do




to Saluation.

do thy will and commande-
ment, with cōfortable cou-
rage, and ioyful plesure. In
hell the wicked spirits tho-
roly malice and enuy, repy-
ning and grudging, doe tor-
ment and vex themselves,
whatsoever they bee doing.
And vpon earth, men being
subiect vnto sin, doe thinke
it is a labour and pain, to be
ocupied in any thing that is
good and godly. Wherefore
we pray thee that the grace
of thy heavenly spirit may
so




The Path-way



so worke in our earthly bodies, that wee being deliuered from sin & vanitie, may freely delight and take pleasure, to doe thy will & commandement here on earth, as thy glorious Angels doe in heauen.

Giue vs this day our daily bread. Wee hauing great need, & not able of our selues to deserue anything, beseech thee of thy fatherly goodness, to giue freely vnto vs all, so that none be hurt nor
hin



to Saluation,


hindred this day, when wee
cry vnto thee, constrained by
present need, not greedily
crauing (through vain care
against to morow) our dai-
ly bread, our daily & neces-
sary foode and reliefe, both
bodyly & ghostly: and espe-
cially, so that the spirituall
foode of Chrestes flesh, & his
blood, by daily preaching of
the gospell, & the ministrati-
on of the Sacraments, may
replenish our harts & minds
with continuall remem-
brance



The Path-way

izance of his death & passion, daily to bee vsed for our necessary, and spiritual consolation.

Forgiue vs our trespasses, as we forgiue them that trespass against vs. We feeling and knowing our own sinfulness, doe desire thy merciful forgiuenes of our faults and trespasses, which wee haue comitted against thee, so that wee freely forgiuing all other that haue offended vs in any thing, whatsoeuer
it




to Saluation.


it be, may bee sure y^e mercie
springing in thee, hath pro-
ceeded vnto vs: & being gra-
tiously offered of thee, hath
been thankfully receiued of
vs: and being charitably vs-
sed of vs towards other, shal
most certainly be confirmed
and enlarged of thee toward
vs: so y^e by free mercy spring-
ing & proceeding from thee
all faultes may be freely for-
giuen: Euen as those which
other haue committed against
vs, so likewise those which



The Path-way



We haue done against thee.
And lead vs not into temp-
tation. Suffer not the De-
uill, by the abuse of thy be-
nefits, to lead vs captiues
into deceitfull & damnable
temptation, drawing vs by
dainty meates into greedie
gluttony, by mony & riches
vnto vnsatiable couetous-
nesse, and by wealth & pros-
perity vnto pride and vaine
glozy, and by all thy godly
and gracious giftes, vn-
to euery deuilish and ab-
ho-



to Saluation.

hominable sinne.

But deliuer vs from euill.

Deliuert our goods frō abuse
our bodie from corruption,
our soules from dammatiō.


Deliuert vs by Christ Iesu,
from the bondage of sinne
vnto the libertie of the Gos-
pell: so that from the daun-
ger of the deuill, and all his
temptation, trayning & in-
ticing towards damnation;
wē being deliuered, may
serue thee in holinesse and
righteousnesse all the dayes



The Path-way

of our life.

For thine is the Kingdome,
the power and the glory for
euer & euer. Amen For such
is thy riches and regiment,
power and authorizty, praise
and excellency, that whatso
euer treasures, landes and
possessions, might, wisdom
and superiortity, dignity,
honor & maiesty hath been,
is, or shal be in any persons,
times and places, the same
of equity, duety, and neces-
sity, begin, continue, & end
so



to Saluation.


so as the Eternity, Merity,
and Maiesty of thy onely
kingdom, power and glory,
may best appeare and bee
knowne, to be farre past all
creatures ability, vndersta-
ding or capacity in thee one-
ly Lord God of truth, wout
beginning, change, or de-
cay eternally: yea, euery o-
ther kingdome, power, and
glory, bee but slender sha-
dows & shewes, seruing for
this transitory time, to make
vs moze mindfull, and desi-
rous



The Path-way

rons of thy eternall king-
dom, power & gloꝝy. By rea-
son whereof our hope & the
promise of eternal saluatiō,
& gloꝝy in Chꝛist be, Amen:
that is to say most certaine.
So be it.

A Almighty & 'euerliuing
GOD, vouchsafe wee
beseech thee to graunt vs
perfect continuance in thy
liuely faith, augmenting y
same in vs daily, till wee
grow to y ful mesure of our
perfection in Chꝛist, where-
of



to Saluation.



of we make our confession,
saying.

The Creede of the Apostles.

I Belæue in God the Fa-
ther Almighty, maker of
Heauen and earth. And in
Jesus Christ his onely Son
our Lord. Who was cōcei-
ued by the holy Ghost, born
of y virgin Mary. Suffred
vnder Ponce Pilate, was
crucified dead & buried. Hee
descēded into hel. The third
day he rose again frō death.
He ascēded into heauē. And
sit.




The Path-way




sitteth at the right hand of
God the Father almightie.
Frō thence shall he come to
iudge the quicke & the dead.
I beleue in the holy ghost.
The holy catholike church.
The cōmunion of Saintes.
The forgiuenes of sinnes.
The resurrection of the bo-
dy. And the life euerlasting.

The confessiō of the christian faith
/ Beleue & cōfesse my Lord
God eternall, infinite, vn-
mesurable, incōprehēible, &
inuiincible, one in substāce,
three




to Saluation.


thre in persons: father, son
and holy ghost : who by his
almightie power and wise-
dome, hath not onely of no-
thing created heauen, earth,
and all things therein con-
tained, and man after his
owne Image, that he might
in him be glorified, but also
by his fatherly prouidence,
gouerneth, maintaineth, &
preserueth the same, accor-
ding to y purpose of his wil:
I beleue also and confesse
Jesus chzist the onely saui-
our



The Path-way




our & Messias, who being
equal with God, made him
selfe of no reputation, but
took on him the shape of a ser-
uant, and became man in al
things like vnto vs (sin ex-
cept) to assure vs of mercy
and forgiveness. For when
through our father Adams
transgression we were become
childzen of perdition: there
was no meanes to bring vs
from that yoke of sinne, and
damnation, but only Iesus
christ our Lord, who giuing
vs





to Saluation.


vs that by grace, w^o was
his by nature, made vs (tho-
row faith) the children of
God, who when the fulnes
of time was come, was con-
ceined by the power of the
holy Ghost, born of the vir-
gin Mary (according to the
flesh) and preached on earth
the Gospel of saluation, till
at length by tyranny of the
prieſtes, he was guiltles cō-
demned vnder Pōtius Pi-
late, then president of Iury,
and most slanderously han-
ged



The Path-way




ged on the Crosse betwixt
two theues, as a notorious
trespasser, where taking vp-
on him the punishment of
our sinnes, he deliuered vs
from the curse of the law.
And forasmuch as he being
onely God, could not feele
death, neither being onely
man could ouercome death,
he ioined both together, and
suffred his humanity to bee
punished with most cruell
death: feeling in himself an-
ger and seuerer iudgement of
God





to Saluation.

God euen as if he had been
in the extreame tormentes of
hel, and therfore cryed with
a lowd voice : My God my
God, why hast thou forsake
me? Thus of his free mercy
without compulsion, he of-
fered vp himself as the onely
sacrifice, to purge the sinnes
of all the world, so that all
other sacrifices for sinne are
blasphemous, and derogate
from the sufficiency hereof.
The which death, albeit, it
did sufficiently reconcile vs
to



The Path-way




to God, yet y scriptures cō-
monly doe attribute our re-
generatiō to his resurrectiō:
foz as by rising againe from
the graue the third day, hee
conquered de ath: euen so y
victoꝝy of our faith standeth
in his resurrection, and ther-
foze without the one we cā-
not feele the benefit of the o-
ther. Foz as by death sinne
was takē away, so our righ-
teousnesse was restozed by
his resurrectiō. And because
hee would accomplish all
things,

to Saluation.


things, & take possession for
vs in his kingdom: he ascē
ded into heauen, to enlarg
the same kingdome, by the
abundant power of his spi-
rit: by whom wee are most
assured of his continuall in-
tercession towards God the
father for vs. And although
he be in heauen, as touching
his corporal presence, where
the father hath now set him
on his right hand, commit-
ting vnto him the admini-
stration of al things, as wel

li


in



The Path-way




in Heauen aboue , as in the
earth beneath, yet is he pre-
sent with vs his members,
euē to the end of the world,
in preserving & gouerning
vs. with his effectual power
and grace , who (when all
things are fulfilled, w^{ch} God
hath spokē by the mouth of
all his Prophets since the
world began) will come in
the same visible forme , in
the which he ascended with
an vnspeakeable Maiestie,
power & company , sepe-
rate




to Saluation.


rate the Lambes from the
goates, the elect from the re-
probate. So that none whe-
ther he be aliue then, or dead
before, shal escape his iudg-
ment. Moreover, I beleue
and confesse the holy ghost,
God equal with the Father
and the sonne, who regene-
rateth and sanctifieth vs, ru-
leth & guideth vs in al truth,
perswading most assuredly
in our cōsciences, that we be
the childre of God, brethren
to Iesus Christ, and fellow
heires.



The Path-way



heires with him in life euer-
lasting. Yet notwithstanding it is not sufficient to be-
leeue, y God is omnipotent
& merciful: that Christ hath
made satisfaction: or that y
holy Ghost hath his power
& effect: except we do apply
the same benefittes to our
selues, w are Gods elect. I
belæue therefore, and con-
fesse one holy church, which
(as members of Iesus Christ
the onely head thereof) con-
sent in faith, hope, & chari-
tie,




to Saluation.

tie, vsing the giftes of God:
whether they be temporall,
or spiritual, to the profit and
furtherance of the same.


Which church is not seene
to mans eye, but onely
knowne to God, who of the
lost sons of Adam, hath or-
dained some as vessels of
wrath to damnation: & hath
chosen others, as vessels of
his mercy to be saved: the
w^h also in due time he calleth
to integrity of life, & godly
conuersation, to make them



The Path-way



a glorious Church to himself. But that church which is visible and seen to the eye, hath three tokens or marks wherby it may be discerned First, the word of God contained in the olde and new Testament, which as it is about the authority of the same Church, and onely sufficient to instruct vs in all things concerning saluation, so it is left for al degrees of men to read and understand. For without this word,




to Saluation.


word, neither church, counsell or decreë can establisth any point touching saluation. The second, is the holy Sacramentes, to wit, of Baptisme and the Lordes supper: which Sacraments Christ hath left vnto vs as holy signes and seales of Gods promises. For as by Baptisme once receiued, is signified that we (as well infants as others of age, and discretion) being strangers from God by originall sin, are



The Path-way



are receiued into hys family
and congregation, with full
assurance y although this
roote of sinne lye hid in vs,
yet to the elect it shal not be
imputed. So y Supper de-
clareth that God as a most
prouident Father, doth not
onely saede our bodies, but
also spiritually nourisheth
our soules, with the graces
and benefits of Iesu Christ
(which the scripture calleth
eating of his flesh, and drin-
king of his bloud) neyther
must




to Saluation.


must we in the administration of these Sacraments, follow mans fantasie, but as Christ himselfe hath ordained, so must they be ministered: and by such as by ordinarie vocation be therunto called. Therfore, who soeuer reserueth, worshipping these Sacraments, or contrariwise, contemneth them in time and place, procureth to himselfe damnation. The third marke of this church, is Ecclesiastical discipline



The Path-way




cipline: which standeth in
admonition and correction
of faultes. The finall ende
wherof is excommunicatiō
by the consent of y^e Church,
determined, if the offender
be obstinate. And besides
this Ecclesiasticall censure: I
acknowledge to belong to
this church, a political Ma-
gistrate, who ministreth to
euery mā iustice, defending
the good, & punishing the e-
uill, to whom we must ren-
der hono^r and obedience in
all



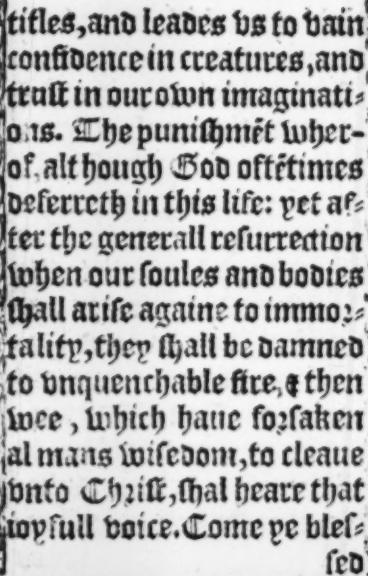
to Saluation.

al things, which are not cō-
trary to the word of God.


And as Moses, Ezekias, Io-
shias, and other godly rulers,
purged the Church of God,
from superstition and idola-
try: So y^e defence of christes
Church appertaineth to the
Christian Magistrates, a-
gainst al Idolaters and He-
ritickes, wherein standeth
onely remission of sins pur-
chased by Christes blood, to
all them that beleue, whe-
ther they be Jewes or Gen-
tiles



The Path-way



titles, and leades vs to vaine confidence in creatures, and trust in our own imaginati-
ons. The punishmēt wher-
of, alt hough God oftētimes
deferreth in this life: yet af-
ter the generall resurrection
when our soules and bodies
shall arise againe to immor-
tality, they shall be damned
to vnquenchable fire, & then
wee, which haue forsaken
al mans wisdom, to cleaue
vnto Christ, shal heare that
ioyfull voice. Come ye bles-
sed



to Saluation.

sed of my father, inherite ye
the kingdome prepared for
you, from the beginning of
the world, & so shall goe try-
umphing wth him in body &
soule, to remaine euerlast-
ingly in glory, wher we shal
see god face to face, & shal no
more need one to instruct an
other, for we shall all know
him, fro y^e highest to y^e low-
est: to whom with the sennre
and the holy Ghost bee all
praise, honour, and glorie,
now and euer. So be it.

The




The Pathway

The Commaundementes of
God, giuen by Moses, and
expounded by Christ.

The first Table.

THou shalt haue none o-
ther Gods but me. Exo.
20. Deut. 6. I am the Lord
thy G O D, which haue
brought thee out of the land
of Egypt, out of the house
of bondage. Christ, Math. 6.
Heare Israel, our Lord god
is one Lord, and thou shalt
loue thy Lord God with all
thy heart, and with all thy
soule,




to Saluation.


soule, and with al thy mind,
and with all thy strength.

Thou shalt worship thy
Lord God, and him onely
shalt thou serue. Math. 4.


ii. Thou shalt not make
to thy selfe any grauen I-
mage, nor the likenes of any
thing that is in heauē aboue,
or in the earth beneath, nor in
the water vnder the earth,
thou shalt not bow downeto
them, nor worship them. For
I the Lord thy God am a Je-
lous God, & visite the sin-
nes



The Pathway



nes of the Father vpon the
children vnto the third and
fourth generation of them
that hate me, and shew mer-
cy vnto thousandes in them
that loue me, and keepe my
commandementes. Iohn. i.
No man hath seene God at
any time. The onely begot-
ten Sonne, which is in the
bosome of the Father, hath
declared him Christ. Iohn 4
God is a Spirit, and they
that worshippe him, must
worship him in Spirit and
trueth,



to Salvation.


truth? Actes 18. For as
much as we are the genera-
tion of God, we ought not
to think, that the God-head
is like vnto golde, silver, or
stone, grauen by craft, or i-
magination of man. 1. Io. 5.
Babes, keep you from ima-
ges, Sap. 14. Cursed is the
Idol y is made with hands:
yea, both it, and hee that
made it, because it was
called God, whereas it is
but a frayle thing. For the
ungodly & his ungodlinesse
are



The Path-way

are both like abhominable
vnto God.

iii. Thou shalt not take the
name of the Lord thy God in
vaine. For the Lord will not
hold him guiltles, that taketh
his name in vaine. Christ,
Mathew. 5. Ye haue heard
how it was said vnto them
of olde time: Thou shalt
not forswear thy selfe, but
shalt perforce thine oathes
to the Lord. But I say vn-
to you, Swear not at all,
neither by heauen, for it is
Gods




to Saluation.

Gods seate, nor yet by the
earth, for it is his footstole,
neither by Ierusalem, for it
is the city of the great king:
neither shalt thou sweare by
thy head, because thou canst
not make one white haire,
or a blacke. But let your com-
munication be yea, yea, and
nay, nay, for whatsoever is
more then that commeth of
euill. Ecclesi. 24,


The man that useth much
swearing, shal be filled with
iniquity, & the plague shall

L 2

not




The Path-way



not be out of his house. Zachar. 5. The Prophet saith, that the curse of God shall rest in the house of him that sweareth falsly, and consume it with the timber & stones thereof.

iiii. Remember that thou keepe holy the Saboath day, fixe dayes shalt thou labour and doe all that thou hast to doe, but the seauenth day is the Sabaoth of the Lord thy God, in it thou shalt doe no manner of worke, thou and thy



to Saluation.

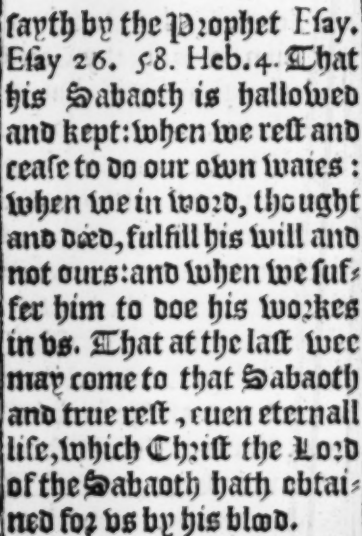
thy Sonne & thy Daughter,
thy man Seruant, thy Cattle
and the straunger that is
within thy gates: for in sixe
dayes the Lord made hea-
uen and earth, the Sea, and
all that in them is, and rested
the seauenth day: wherefore
the Lord blessed the seauenth
day and hallowed it. Christ
Math. 12. It is lawfull to do
a good deed on the Sabaoth
day, Math. 2. For the sonne
of man is Lord, euen of the
Sabaoth day. The Lord

L 3

sayth



The Path-way



sayth by the Prophet Esay.
Esay 26. 58. Heb. 4. That
his Sabaoth is hallowed
and kept: when we rest and
cease to do our own waies:
when we in word, thought
and deed, fulfill his will and
not ours: and when we suf-
fer him to doe his workes
in vs. That at the last wee
may come to that Sabaoth
and true rest, euen eternall
life, which Christ the Lord
of the Sabaoth hath obtai-
ned for vs by his blood.

The




to Saluation.

The second Table.


v. Honour thy father and thy mother, that thy dayes may bee long in the land, which the Lord thy GOD giueth thee. Christ, Math. 15. Honour thy Father and mother: that is. the first commaundement that hath any promise, that thou mayst be in good estate and liue long on the earth. By this commaundement Christ teacheth vs notonely to haue our Father and Mother in reuerence



The Path-way:



uerence, and to obay them,
as he himself was so subiect
vnto his mother, the virgin
Mary: But also to minister
vnto their necessities. Mat.
15. Marke. 7. Eccle. 3. Hee
that feareth the Lord, hono-
reth his father and mother
and doth them seruice, as it
were vnto the lord himself.
Honour thy father in deed
and word, and in all pati-
ence, that thou mayst haue
Gods blessing, and his bles-
sing shall abide with thee at
the



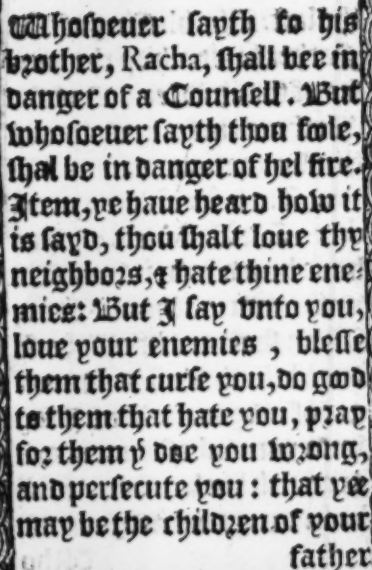
to Salvation.

the last. The blessing of the
Father buildeth up the hou-
ses of the children: But the
Mothers curse, rooteth out
the foundation, &c.


vi. Thou shalt do no mur-
ther. Christ Math. 5. Ye
haue heard how it was said
vnto them of the old time,
Thou shalt not kil: Who so
euer killeth shall be in dan-
ger of iudgemēt. But I say
vnto you: whosoever is an-
gry with his brother, shall
be in danger of iudgement:
Who



The Path-way



Whosoever sayth to his
brother, Racha, shall bee in
danger of a Counsell. But
whosoever sayth thou foole,
shal be in danger of hel fire.
Item, ye haue heard how it
is sayd, thou shalt loue thy
neighbozs, & hate thine ene-
mies: But I say vnto you,
loue your enemies, blesse
them that curse you, do good
to them that hate you, pray
for them y doe you wrong,
and persecute you: that ye
may be the childezen of your
father.



to Saluation.

father which is in heaven.


For he maketh the Sun
arise on the euill, and on the
good, & sendeth his raine on
the iust and on the vniust.

vii. Thou shalt not commit
adultery. Chriſt Math. 5.


We haue heard how it was
ſaid to them of the old time.

Thou shalt not commit adul-
tery. But I ſay vnto you:
that whoſoeuer looketh on a
wiſe luſting after her, hath
committed adultery wth her
already in his hart. 1. Cor. 6.


Know



The Path-way



Know ye not that your
bodies are the members of
Christ? Shall I now take
the members of Christ, and
make them the members of
an harlot? God forbid. Doe
you not know, y^e hee which
coupleth himselve with an
harlot, is become one body?
For they (saith he) shall bee
two in one flesh. But hee
that is ioined vnto the Lord
is one spirit. Flee fornicati-
on: Euery sinne that a man
doth is without the body,
but



to Salvation.

but he that is a fornicatour,
sinneeth against his own bo-
dy. Cyther know yee not,
how that your bodies are y^e
temples of the holy Ghost,
which dwelleth in you, who
you haue of God, and how
that you are not your own?
For ye are dearely bought,
therefore glorifie GOD in
your bodies and in your spi-
rits, which are Gods. Heb.
13. Let wedlocke be had in
pryce in all pointes, and let
the Chamber be vndefiled:

for

The Path:way:

for whore-keepers & adulterers God will iudge.

viii. Thou shalt not steale.

Christ. Mat. 10, Steale not.

Defraude no man. Math. 5.

If any man will sue thee at the Law, and take thy coate from thee, let him haue thy cloake also. Giue to him y

asketh, and from him that would borrow, turne not away. 1. Cor. 6. Now is there

utterly a fault among you, because yee goe to Lawe one with another. Why rather

to Saluation.

ther suffer yee not wrong?

Why rather suffer yee not
your selues to bee robbed?

May, yee your selues doe
wrong and rob, and that the
brethren. Ephesi. 4. Let him
y did steale, steale no more,
but let him rather labour
with his hands some good
thing, that hee may haue to
giue him that needeth.

ix. Thou shalt not beare
false witness against thy
neighbour. Christ. Mark. 10.
Beare no false witness. Mat

The Path-way

13. I say vnto you that of e-
uery idle woꝝd which men
shall haue spoken, they shal
giue accountes at the day of
Judgement. Ephesians 4.
Wherefore put away lying,
and speake every man the
truth to his neighbour: so
as much as wee are mem-
bers one of another. Let no
filthy Communication, pro-
ceede out of your mouthes:
but that which is good, to e-
difie withall, when need is,
that it may haue fauoꝝ with
the

to Saluation.

the hearers. Let all bitterness, fiercenesse, and wrath, roaring & cursed speaking, be put away from you. Ep. 5. Let not filthines, foolish talking, no iesting (which are not comely) be once named among you: but rather giuing of thanke.


X. Thou shalt not desire thy neighbours house: thou shalt not desire thy neighbours wife, nor his maide, nor his Oxe, nor his Asse, nor any thing that is thy neighbours.

¶

Christ




The Path-way



Christe, Math. 7. Whatso-
euer yee would men should
doe to you, euen so doe ye to
them. Marke. 7. To loue a
mans neighbour as himself,
is a greater thing then all
burnt offerings and sacrific-
es. Math. 14. Be not over-
come with lust, for y^e care of
this world, & the deceiptful-
nes of riches choke y^e word,
Hebrewes. 13.

Let your conuersation be
without couetousnesse, and
be content with that ye have
al



to Saluation.

already. 1. Tim. 6. Godlines
is great riches, if a man bee
content with that hee hath.
For we brought nothing in
to the world, & it is a plaine
case, that we carry nothing
out. When wee haue foode
and rayment, let vs there-
with be content. They that
will be rich, fall into temp-
tations and snares, and into
many foolish and noysome
lustes, which drowne men
in perdition and destruction.


For couetousnesse is the

B 2


rrote



The Path-way



roote of all euil, which while
ome lusted after, they erred
rom the faith, and tangled
themselves with many so:
tows. Deut 6. These words
which I command thee this
day shall be in thine heart,
and thou shalt whet them in
thy children, and shalt talke
of them, when thou art at
home in thine house, and as
thou walkest by the way, &
when thou liest down, and
when thou risest vp, & thou
shalt binde them for a signe
vp.




to Saluation.


upon thine hand . And they
shall be papers of remem-
brance between thine eyes,
and thou shalt write them
upon the postes of thy house
and upon thy gates Deut.

3. Take heede and heare all
these words which I com-
maund thee, that it may goe
wel with thee, and with thy
childzen after thee fo: ever,
when thou dost that which
is good and right in y sight
of the Lord thy God. Deu. 6


See thou do that which is
right



The Path-way



right, and in the sight of the
Lord, that thou mayst prosper. Deutron. 12. **Yee shall**
do after nothing that we do
heare this day, euery man
what seemeth him good in
his owne eyes, but whatso-
euer I command you, take
heed yee do, and put naught
thereto, nor take aught ther-
from. Deut. 27. **Cursed bee**
he that maintaineth not all
the words of the law to doe
them, Gala. 3. **Christ hath**
deliuered vs from the curse
of



to Salvation.

of the Law, in asmuch as
he was made acursed for vs
(for it is witten: Cursed is
euery one that hangeth on
tree) that the blessing of A-
braham might come on the
Gentiles, through Iesus
Christ, that we might re-
ceiue the promise of the spi-
rit through faith. Jeremy.
31. This is the Testament
that I will make with the
house of Israel. After those
daies (saith y lord) I wil put
my Lawes in their munda,
and




The Path-way

and in their heartes I will
wzite them, and their sins
& iniquities I will no more
remember. And I will bee
with my people.

The sweet & louing promi-
ses of Almighty God, in such as
keep his commandements.

Deut. 18.

I If y^e hearkē diligently vn-
to the voice of y^e Lord thy
God, to obserue & do all his
commandements: Blessed
shalt thou be in the towne, &
blessed



to Saluation.

blessed in the fields, blessed
shall be the fruite of thy bo-
dy, the fruite of thy ground,
and the fruite of thy cattle,
the fruite of thine oren, and
thy flockes of sheep. Blessed
shal thy barns be & thy store
blessed shalt thou be both when
thou goest out; and blessed
when thou comdest in.

The Oration of Iob, in his
most grieuous aduersities, &
losse of goods. Iob. 1.

Naked came I out of
my mothers womb, &
naked




The Path-way

naked shal I retorne again,
and the Loꝝd hath taken a-
way, as it hath pleased the
Loꝝd, so is it done, now bles-
sed be the name of the Loꝝd.

A Prayer in prosperity.

Give thee thanks O God
Almighty, which not one-
ly hast indued me with the
gistes of nature, as reason,
polver & strength, but also
hast plentifully given me y
substāce of this woꝝld. I ac-
knowledge (O loꝝd) y these
are thy gifts, & coꝛroꝛe with
holy

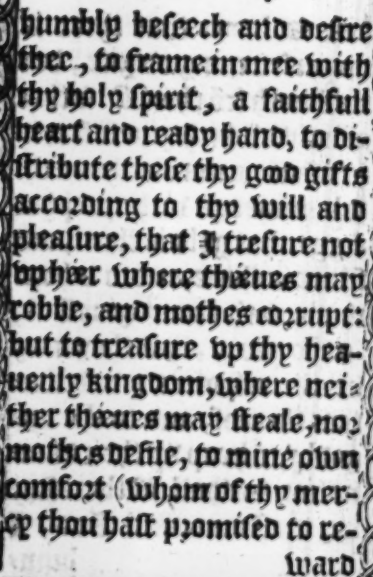


to saluation.

holy S. Iames that there is
no perfect nor good gift, but
it cometh fro thee (O father
of light) which giuest freely
& castest no man in the teeth:
I knowlege wth the prophet
Agge, that gold is thine, and
siluer is thine, and to whom
it pleaseth thee y^e giuest it,
to the godly, that they may
be the disposers & distribu-
ters thereof, and to the vn-
godly, to heap vp their dam-
nation withall. Wherefore
my most mercifull God, I
hum-



The Path-way




humbly beseech and desire
thee, to frame in mee with
thy holy spirit, a faithfull
heart and ready hand, to di-
stribute these thy good gifts
according to thy will and
pleasure, that I trespise not
vpon thee where thieues may
robbe, and moethes corrupt:
but to treasure vpon thy hea-
uenly kingdom, where nei-
ther thieues may steale, nor
moethes defile, to mine owne
comfort (whom of thy mer-
cy thou hast promised to re-
ward

to Saluation.

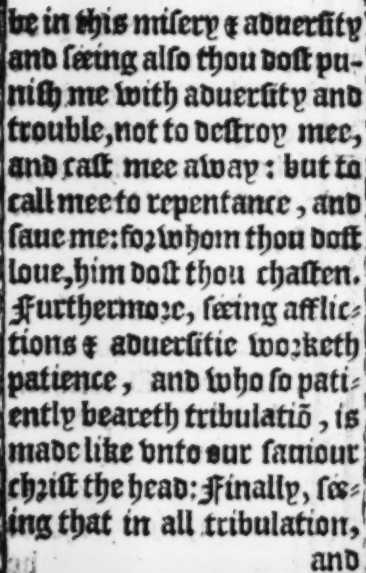
ward therefore) to the good
example of the humble and
meke of the Congregation;
and to y^e glory of thy name.
To whome with thy son, &
holy ghost, be all honor and
praise, world without end.
Amen.

A godly Prayer to be said in
thy aduersity & trouble.

O Lord G D without
whose wil and pleasure
a Sparrow doth not fall on
y^e ground, seeing it is thy will
& permission, that I should
be



The Path-way



be in this misery & aduersity
and seeing also thou dost pu-
nish me with aduersity and
trouble, not to destroy mee,
and cast mee away: but to
call mee to repentance, and
saue me: for whom thou dost
loue, him dost thou chasten.
Furthermore, seeing afflic-
tions & aduersitie wo:keth
patience, and who so pati-
ently beareth tribulatio, is
made like vnto our saviour
ch:ist the head: Finally, see-
ing that in all tribulation,
and

to Saluation.

and aduersity, I am in assurance of comfort at thy gracious hands, for thou commaundest mee to call vpon thee in time of tribulation, and hast promised to heare and succour me: Grant mee therefore, O almighty God and mercifull Father, in all trouble and aduersity to be quiet, without impatience, and murmuring, without discouraging & desperation to praise and magnifie thee, to put my whole trust and
con-




The Path-way

confidence in thee; for thou
neuer forsakest them y trust
in thee, but workest al for y
best to them that loue thee,
and seeke the glory of thy
name. To thee bee glory for
uer. So be it

A tract to be said, before the re-
ceiuing o' the Communion.

O Father of mercy & God
of all consolation, seeing
all creatures do knowledge
and confesse thee to be their
gouernour and Lord, it be-
commeth vs y work-man-
ship




to Saluation.

Ship of thine owne hands, at
all times to reuerence and
magnify thy godly maiesty.


First, for that thou hast cre-
ated vs to thine own image
and similitude, but chiefly,
because thou hast deliuered
vs from that euerlasting
death and damnation, into
the which Sathan drew
mankinde by the meanes of
sin: fro the bondage where-
of neyther man nor Angell
was able to make vs free:
but thou (O Lord) rich in

¶


mercy



The Pathway



mercy, and infinite in good-
nesse, hast provided our re-
demption, to stand in thine
only and welbeloued Son,
whome of very loue, thou
diddest giue to be made mā,
like vnto vs in all thinges,
sinne excepted, that in his
body, hee might receiue the
punishment of transgressi-
on by his death, to make
satisfaction to thy iustice, &
by his resurrectiō to destroy
him that was the authoz of
death, so to bring again life
to




to Saluation.

to the world, from which y^e
whole spring of Adam was
most iustly eriled.


O Lord, we acknowledge
that no creature was able to
comprehend the length and
the breadth, the deepnesse,
and height of that most ex-
cellent loue, which moued
thee to shew mercy, where
none was deserued to pro-
mise and giue life, where
death had gotten the victo-
rie, to receiue vs into thy
grace, whē we could doe no-

¶ 2


thing



The Path-way



thing, but rebel against thy
Maiesty (O Lord) the blind
dulnes of our corrupt na-
ture, wil not suffer vs suffi-
cientlie, to weigh these thy
most ample benefites: yet
neuerthelesse, at the com-
mandement of Iesus christ
our Lord, wee present our
selues to this thy Table
(which he hath left to be v-
sed in remembrance of his
death vntil his comming a-
gaine) to declare & witnesse
befoze the world, y by him
alone



to Saluation.

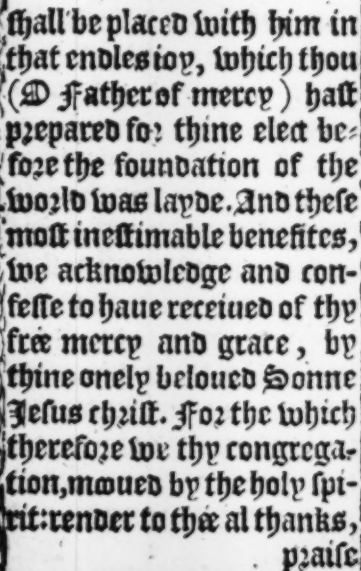
alone wee haue receiued liberty and life : that by him alone thou dost acknowledge vs to bee thy children and heyres : that by him alone wee haue entrance to the throne of thy grace: that by him alone, we are possessed in our spirituall Kingdome, to eate and drinke at his Table, with whom we haue our conuersation present in heauē, and by whom our bodies shall be raised vp againe from the dust, and

¶ 2

shall



The Path-way




shall be placed with him in
that endles toy, which thou
(O Father of mercy) hast
prepared for thine elect be-
fore the foundation of the
world was layde. And these
most inestimable benefites,
we acknowledge and con-
fesse to haue receiued of thy
free mercy and grace, by
thine onely beloued Sonne
Jesus christ. For the which
therefore we thy congrega-
tion, moued by the holy spi-
rit: render to thee al thanks,
praise

to Saluation.


praise and glory, for euer &
euer. Amen.

A thankesgiuing after the receiuing
of the holy Communion.


Most merciful Father,
wee render to thee all
praise, thankes, hono: & glo-
ry, for y it hath pleased thee
of thy great mercy, to grant
vs miserable sinners, so ex-
cellent a gift and treasure,
as to receiue vs into the fel-
lowship, and companie of
thy deere Son Iesus Christ
our Lord, whome thou hast
deli-



The Path-way



deliuered to death for vs, &
hast giuen him vnto vs, as
a necessary foode, and nou-
rishment vnto euerlasting
life. And now wee beseech
thee also (O heauely father)
to graunt vs this request,
that thou neuer suffer vs to
become so vnkind, as to for-
get so woorthie benefites,
but rather imprint and fa-
sten them sure in our harts,
that we may grow and in-
crease dayly more and more
in true faith, which cōtinu-
ally




to Salvation.


ally is exercised in al manner
of good woꝝks: and so much
the rather (O Loꝝd) confirm
vs in these perilous daies &
rages of Sathan: y we may
constantly stand & continue
in the confession of the same
to the aduancement of thy
gloꝝy, which art God ouer
all thinges blessed foꝛ euer.
Amen.

A comfortable Prayer.


O Loꝝd God Almighty,
and Father most merci-
full, there is none like thee
in



The Path-way




in heauen or in earth, which
woꝛkest all thinges, foꝛ the
gloꝛy of thy name, and the
comfoꝛt of thine elect. Thou
diddest once make man ru-
ler ouer all thy creatures,
and placed him in the gardi-
of al pleasure, but how soone
(alas) did hee in his felicity
forget thy goodnesse. Thy
people Israel also in theyꝝ
wealth, did euer moꝛe run
astray, abusing thy mani-
fold mercies: like as all flesh
continually rageth, when it
hath




to Saluation.


hath gotted liberty, and external prosperity. But such is thy wisdom, adioyned to thy mercies (deare Father) that thou seekest al meanes possible to bring thy childre to the sure sence, and linely feeling of thy Fatherly fauour. And therefore, when prosperity will not serue, then sendest thou aduersity, graciously correcting all thy children whome y receiuest into thy householde. Wherefore I wretched & miserable




The Path-way




ble sinner, render vnto thee
most humble and heartie
thanks, that it hath pleased
thee to call mee home to thy
fold, by thy fatherly correcti-
on at this present, whereas
in prosperity and aduersi-
tie, I did neglect thy grace
offred vnto mee. For the
which negligence and ma-
ny other grieuous sinnes,
whereof I now accuse my
selfe before thee, thou migh-
test most iustly haue giuen
mee vp into a reprobate
minde,






to Saluation.




mind, & induration of hart,
as thou hast done others.
But such is thy goodnesse
(O Lord) that thou seemest
to forget all my offences, &
hast called me of thy good
pleasure from all Idolatry,
to professe thy name, and to
suffer some crosse amongst
thy people for thy truth,
and gospel sake, and so to be
thy witnesse with the Pro-
phets and Apostles, yea
with thy dearely beloued
son Iesus Christ our head
to






The Path-way



to whome thou dost (being
heere) fashion me like: that
in his glory, I may also be
like him, when he shall ap-
peare. O Lord God what
am I, vpon whom y shoul-
dest shewe this great mer-
cy? O moste living Lord
forgiue me my vnthankful-
nesse, and all my sinnes, for
Jesus Christes sake. O hea-
uenly Father, increase thy
holy spirit in mee, to teach
my heart to cry Abba, deere
father, assure me of thy eter-
nall





to Saluation.

nall election in Christ, to re-
ueale thy will moze & moze
towards me, to confirm me
so in thy truth, that I may
liue and die therein, and that
by the power of y^e same spi-
rit, I may boldly giue an ac-
count of my faith to al men,
with humblenes and meek-
nes, to the glozy of thy most
holy name. Through Iesus
Christ our Lord and onely
Saviour. So be it.

A Meditation for a womān with
childe, and specially when she en-
treth into trauell. O




The Path-way




O Almighty & mercifull father, which of thy bountifull goodnes hast fructified my womb, & of thy gracious blessing hast created mee a reasonable creature, I most hartily thank thee, not onely for this thy gracious gift, but also for that thou hast at all times, since I conceived preserved me from al perils, both of soule and body, and hast so moderated all my nippes, pinches, throwes, and panges, that I haue hitherto

to Saluation.

thereto right well escaped
thē, Acknowledge (O lord)
instly for our sinfull trans-
gression of thy commande-
ments, y^e saidst vnto the first
woman, and in her to vs al:
I will increase thy sorrowe
when thou art with childe:
with paine shalt thou bring
forth thy children. And our
paines therefoze, that wee
suffer in this behalfe, are
none other thing but a wo:
thy crosse layde vpon vs, by
thy godly ordinance, to the
D which




The Path-way



which with hart and minde
I humbly submit me, trust-
ing surely, and being fullie
perswaded in my faith, that
thou callest none into perill
and daunger, but both thou
canst and wilt at conueni-
ent season deliuer them.

Thou (most gracious God)
hast commaunded vs in all
our trouble, to cal vpon thee
for ayde and help: and not
onely hast commaunded vs,
but also of thy merciful good-
nesse hast promised to vs
god




to Saluation.


good deliuerance, saying:
Call vpon me in the time of
trouble, and I will deliuer
thee. O good lord, how great
ly doe these wordes comfort
my heart, and sustaine my
silly soule? Who would
not greatly reioice, y^e know-
eth certainly, almightie
God to be present with him
in his trouble? Sayth not
God thus, O^euer they cal
(saith hee) I shall answere
them, while they are yet but
thinking how to speake, I

D 2

shall




The Pathway



shall heare them, and in the
Psalme, I am with him,
sayth God, in his trouble,
out of the which I wil deli-
uer them. What a comfo-
table Lord is this? Hee is
more ready to help, then we
to call for help. Hee is more
ready to giue grace, the we
to aske it. There was neuer
any yet, that w^o a sure faith
asked grace of this lord, but
he had it.

Christ saith, aske & ye shal
haue. Euery one, he except-
eth

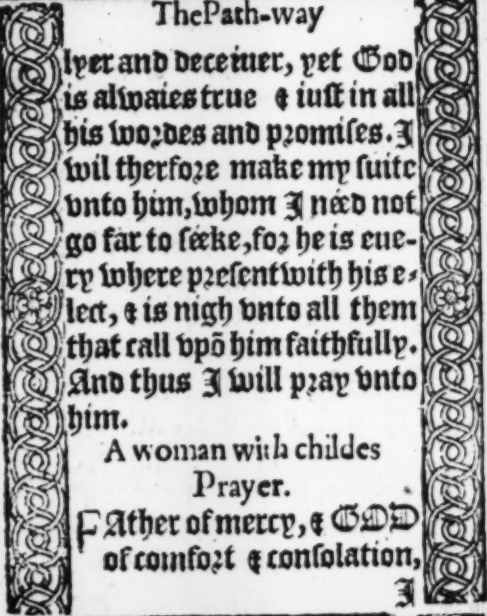


to Saluation.

eth none. Verily, Verily, I
say vnto you (sayth Christ)
whatsoever you shall aske
my Father in my name, he
shall giue it you. Our sau-
our Christ saith this, & he is
God. And shal not I harken
to my Lord God his com-
maundementes and promi-
ses? Verily, I wil stick sure-
ly to it. For sure I am, that
sooner shall heauē and earth
perish, then Gods promise
be vnperformed. For albeit
euery man naturally is a



The Path-way



lyer and deceiuer, yet God
is alwaies true & iust in all
his wordes and promises. I
wil therfore make my suite
vnto him, whom I need not
go far to seeke, for he is eue-
ry where present with his e-
lect, & is nigh vnto all them
that call vpon him faithfully.
And thus I will pray vnto
him.

A woman with childes

Prayer.


FATHER of mercy, & GOD
of comfort & consolation,

I




to Salua tion.


I thy pooꝛ hand-maide, hu-
bly beseech thee, foꝛ Chꝛist
Iesus sake, and in his bles-
sed & holy name, that thou
wilt vouchsafe to foꝛgiue
mee all my sinnes and tres-
passes, that I haue heereto-
foꝛe offended thy holy Ma-
iesty, either in thought, con-
sent, delectation, woꝛd, oꝛ
deed: and that thou wilt
heere after, during my life,
mercifully pꝛeserue mee fꝛo
transgressing of thy Com-
maundementes, and dayly
in



The Path-way



increase in mee perfect repē-
taunce for my sinnes, a sure
purpo'e of amendment of
life, a diligēt study to walke
in thy commaundementes:
increase in me also a lively
faith, a sure hope, and an ar-
dent charity. Ingrasse in
mee humblenesse of heart,
meekenesse of minde, clean-
nesse of conscience. Graunt
me y I may be wise, sad,
sober, discreete, circumspect,
and well aduised in all my
sayinges: And that I may
Strongly





to Saluation.

Strongly ouercome all the
tēptations of mine enemies
the deuill, the world, and
the flesh. And that whether
by sleeping, waking, eating,
drinking, or whatsoeuer I
doe: all may be to thine ho-
nour and glozy.

Grant me also that I may
humbly reuerence, & sayth-
fully loue mine husband,
and be obedient to al his ho-
nest, lawfull, and godly re-
questes. And chiefly of all,
graunt me (O Lord) that I
may



The Path-way



may feare & dread thee. For
wel assured I am, that looke
how high the heaven is, in
comparison of the earth, and
so great is Gods mercy to-
wards them that feare him.
Look how wide the East is
from the West, so far hath
he set our sins from vs. Yea
like as a Father pitttieth his
owne children, even so is
the Lord mercifull to them
that feare him. And as tou-
ching my deliuerāce of this
burthen & thy gracious gift.

¶




to Saluation.


I am right wel assur'd, that
vnles thou prosper my tra-
uell, all womens helpe, and
all Physicke is in vaine: but
my full trust is, that like as
thou hast created this childe
in me, & hast breathed into
it, the Spirit of life, so at
such time, as shall be seene
most meet to thy godly ma-
iesty, thou both canst, and
wilt prosper the Childes
birth, and my deliuerance.
In consideration whereof,
I humbly beseech thee, of
thy



The Path-way



thy fatherly pittie to streng-
then mee in this my dange-
rous labour and trauel: and
so sustaine mee, that I may
patiently beare all the
throlues & panges, & accor-
ding to thy promise, suffer
me not to be tempted aboue
my strength, but in the mid-
dest of my temptatiō, make
a way to come out, that I
may beare it. Increase my
faith, O most mercifull Sa-
uiour Christ, & I may con-
stantly belæue thy word,
which





to Saluation.


which sayst, yee shall be sorrowful, but your sorrow shall bee turned into ioy. A woman when she trauaileth, hath sorrow, for her houre is not come, but when she is deliuered of the childe, shee thinketh no more of the anguish, for ioy of a man childe is borne into the world. I beseech thee therefore, in the dangerous time of my trauell, graunt me speedy deliuerance, and ioyfull beholding of my childe, that I be
ing



The Path-way



ing a mery mother, may render vnto thee honour, laud, praise and thanks, for thine abundant mercy, & gracious gifts and benefits. And finally aboue all thinges, I beseech thy gracious goodnesse, to endue my childe with grace, that it may bee one of the number of thine elect, baptized, & regenerated in the holy Ghost. And that at the yerres of discretion, it may learne to knowe thee, & knowing thee, may trust



to Saluation.


trust surely in thy mercy :
trusting in thy mercy , may
hartily loue thee: louing thee
may feare to displease thee: &
fearing to displease thee ,
may walk & continue in the
obedience of thy cōmaunde-
mentes. And finally attaine
everlasting ioy and felicity.
Through our Lord Iesus
Christ, which liueth & raig-
neth with thee, and the holy
Ghost, world without end.
So be it.

A praier whē she is deliuered


D



The Path-way



O My Lord God, I thanke
thee with all my heart,
wit, vnderstanding, and po-
wer, for that y^e hast vouch-
safed to deliuer me out of the
perill of this most daunge-
rous trauell, & hast sent in-
to this world, out of my wo-
ful womb, this child, a crea-
ture of thine owne fashio-
ning, forming, & shape, like
vnto the rest of y^e children of
thy creatiō, for w^h I am not
able worthily enough of my
owne fraile nature, to giue
to




to Saluation.


to thæ condigne thanks,
praise, honoz, and glozy, for
thy so great benefits shew-
ed vnto me, in pulling mee
out from the pits brinke of
death, easing and relieuing
all my wofull sorowes, la-
borious panges, and most
græuous thzowes, bitter
anguishes, & vnspeakeable
paines, which I could ne-
uer haue escaped, without
thy most singular aide, help,
reliefe and succour: where-
fore, I thy most humble
hand.



The Path-way



handmayde, with stedfast
and pure heart and hands,
do powze out besoze thee my
Lord God, and onely saui-
our, these my simple pray-
ers of thanksgiuing (the
fruit, of my faith, hope, trust
charitie and assured confi-
dence) which I haue in thee
as concerning my self, that
nowe thou hast e preserved
me, soz a further trial of my
vocatiō and seruice towar-
des thee, in this vale of trā-
sitorie life, wherein I may
haue




to Saluation.

haue time , by thy diuine
permission & sufferance , to
direct all my steppes in thy
wayes , and to honour and
glorifie thee in my soule , &
body, wth condigne thankes
in reioycing in thy holye
name, according to thymost
blessed word, wherein thou
hast declared that a woman
as long as she is in trauell
of her child-bearing, she is
sorrowfull, heauy, & full of
anguish , and intollerable
paines: but as soone as the
p 2 childe



The Path-way



childe is borne, she learneth
straight waies to forget all
her paines, not remembryng
them any longer and begin-
neth to reioyce, so that shee
hath brought forth a childe
into the world. Euen so (O
Lord) saureth it with me, thy
pooꝛe, humble, and obedient
seruant, now reioyng in
that it hath pleased thee to
make me a glad mother, in
brynging forth this childe,
whome now I doe present
before the face of thy diuine

Ma



to Salvation.

Maiesty, with an earnest
zeale of a godly Spirit, and
most pure affection, praying
& beseeching thes euerlast-
ing God, heere to preserue
this childe, according to thy
most holy will, that it may
enioy the benefites of all
thy heauenly Sacraments:
to liue, & serue thee in pure-
nesse of life, as a faythfull
mēber of the Christian con-
gregatiō, wherin thy name
by it may bee glorified, ho-
noured, & praised world w-



The Path-way

without end. So be it.

A Prayer when a man com-
meth home from his labour.

There is nothing O lord
more like to thy holy na-
ture, the a quiet mind : thou
hast called vs out of y trouble-
some disquietnes of the
world, into y thy quiet rest
& peace, which the world ca
not giue, being such a peace,
that passeth al mens under-
standing. Houses be ordai-
ned for vs, that thereby we
might be defended, from the

iii



to Saluation,

iniury of weather, from the
cruelty of beastes, from dis-
quietnes of people, and rest
fro the toyles of the world.
O gracious Father, graunt
that through thy great mer-
cy, my body may enter into
this house, fro outward ac-
tions, but so that it may be-
come luyome, and obedient
to the soule, and make no
resistance against the same,
that in soule and body, I
may haue a godly quietnes
and peace, to praise thy holy
name.




The Path-way

name. So be it.

Peace be in this house, and
to all that dwell in the same.

Thinke what a returne,
and how merry a returne it
will be, to come to our eter-
nall, most quiet, and most
happy home. Then will all
grief & sorrow cease. What
soeuer heere is pleasant and
ioyfull, the same is nothing
but a very shadow in com-
parison of that which is to
come.

A Prayer for the sicke.



to Saluation.

O Lord look downe frō hea-
uē, behold, visit & relieue
this thy seruant: Look vpon
him with y^e eyes of thy mer-
cy, giue him comfort & sure
cōfidence in thee, defend him
from the danger of the ene-
my, and keepe him in perpe-
tuall peace and safety: tho-
rogh Iesus our Lord. Amen.
Another Prayer for the sicke.

Hearke vs almighty and
most mercifull God &
saviour, extend thy accusto-
med goodnes to this thy ser-
uant,




The Path-way

is griued with sickness, vi-
sit him, O lord, as thou did-
dest Peters wiues mother,
and the Captaines seruant.
Restore vnto this sicke per-
son his former helth (if it be
thy will) or else giue him
grace to take thy visitation.
that after this painefull life
ended, he may dwell wth thee
in life euerlasting. Amen.


Another prayer for the sicke.

O Lord Iesu Christ, thou
onely son of the heavenly
father, our onely redeemer
and




to Saluation.


and omnisufficient Saviour: we most hūbly beseech thee, deliuer this sicke and weak person, now being in great paines, & at the point to depart out of this world, from all vgsome and terrible assaults & tēptations of the deuill, sin and hell. Deliuer him O Lord, as thou deliueredst Noe frō the raging waues of the Sea: Lot from the destruction of Sodome: Abraham from the feare of the Chaldees: The chil-



The Path-way



ehildzen of Israel, from the
tyranny of Pharaoh, David
from the hand of Goliath,
the thre men from the vio-
lence of the fiery Furnace
in Babilon. Daniell from
the mouth of the Lions: Jo-
nas from the belly of the
Whale fish: and Peter frō
the prison of Herod. Euen
so (O gracious Lord) deliuer
þ soule of this person, both
now & whensoever he shall
depart hence, from all perill
and danger. Opē vnto him
at



to Saluation.



at the houre of death, & doore
of Paradice, & gates of hea-
uen, & the entry of euerlast-
ing life. O Lord Iesu Christ
forgiue him all his sinnes, &
lead him with ioy, into the
kingdome of thy heauenly
father, euen vnto thy bossome
of Abraham, & appoint him
vnto euerlasting rest, that
he may reioyce with thee, &
with all the elect children of
God, in euerlasting life. A-
men.

The sick mans Prayer.


Lord



The Path-way




Lord hearken vnto my
prayer, and giue eare to
my most humble requestes,
O most merciful **GOD**: O
father of al mercies, the fa-
ther of our lord and sauour
Jesus ch:ist, be mercifull to
me a sinner. Haue pittie on
mee, and quickly helpe mee
poore wretch, for the most
bitter passion, and most pre-
tious death of Jesus Ch:ist
thy onely begotten Sonne,
and our alone redeemer, and
sauioꝝ. Enter not into iudg-
ment




to Saluation.


ment with thy seruant, O
Lorde. Handle mee not ac-
cording to my desertes, and
merites, neither reward me
after mine iniquities, but
for thine infinite & vnume-
surable bountie & exceeding
great mercy, receiue me, &
take me into thy fauour. I
miserable & weak creature,
am in thy hande. I am thy
bond seruant and thy det-
ter, O most gentle God, O
most fauourable father, for-
sake me not, cast me not a-
way



The Path-way



way, poore wretch that I
am. For I am thine with al
that euer I can make. No
man is able to strengthen
me, no man is able to deli-
uer me, no man is able to
help me, but y alone. Thou
art the true helper in aduer-
sity. Thou art the most sure
and present comforter of all
necessity. Thou alone art
our helper, our Bulwarke,
our Fortresse, and our most
mighty and strongly defen-
ded Tower. Thou (O God)
art



to Saluation.

art our refuge, thou art our
helper in al our tribulatiōs.
In thee O Lord do I trust,
let me not bee confounded.
Let mee neuer bee put to
shame, let me not be decei-
ed of my hope, but preserue
mee, for thy righteousnes
sake. Bow down thine eare
vnto me, make hast to deli-
uer me. Be my defender O
God, & my strong hold, thou
y maiest saue me. For y art
my strength, & my refuge,
yea y art my God, & my de-

2


stinies



The Path-way

Minies are in thy hands.

Lighten thy countenance
vpon thy seruant, and saue
me for thy mercies sake, O
Lord. And forasmuch (O
Sweete Father) as it is thy
godly pleasure, to call mee
now fro this miserable life
& wretched world, I most
entirely beseech thee to de-
fend mee, in this agonie of
death, that neither Satan
nor his Ministers preuaile
against me, but that I con-
tinue faithfull and constant
vnto



to Saluation.

unto the end, in the confession of thy holy name, looking for full remission of all my sinnes, in the precious blood of thy welbelovèd son, and my onely sauiour Iesus christ, and that I departing in this fayth, and perfect trust, may be placed among thy blessed Saints, and heavenly spirits, and so for ever and ever remaine with thee in glory. Graunt this, O most mercifull Father, for thy deere sonnes sake Iesus

A 2

Christ

The Path-way

Christ our alone mediatour
and aduocate. Amen.

My Testament.

This I make my testa-
ment and last Will, in
the name of the eternall ly-
uing God, the father, & Son
and the holy ghost, in whose
name I was baptized. In
whome onely I hope and
belæue to be saued. Amen.

First I bequeath my soule
into thy hands, O God, Fa-
ther, Son and holy ghost.

Thou hast first made mee
and

to Saluation.

and thou hast giuen thy son
to become man, & dyed for
my sinnes, and for the sins
of the people. O Father for
thy sonnes sake haue mer-
cy vpon me.

O Lord Iesu Christ, thou
sonne of God, y^e hast bought
me with thy pretious blood
by an oblation, sufficiently
for all that beleue in thee.

O Christ God and man,
which art in heauen, haue
mercy vpon me, and be thou
my mercifull mediatur for

A 3

me



The Path-way

me vnto thy Father, that I
may be saued.

O holy ghost God coequal
with the Father & the Son
haue mercy vpon me, woꝝk
thy diuine power in me thro-
row thy gracious inspirati-
on. Draw me vnto Iesus
Christ, that I may finde fa-
uour, and be saued. Amen.

The second part.

As concerning my body:
that I bequeath vnto the
earth, from whence it came.

My



to Saluation.

My confession.

I knowlede and confesse
with al my hart that I am
a sinner, yea, such a sinuer as
hath need of the grace, mer-
cy & fauour of God. My faith
ioyned with hope. I beleue
that y^e Lord will haue mer-
cy vpon mee, for hee hath
first made me, and if it shall
please him, hee may saue
mee: This I beleue whi-
ther I liue o^r dye, I am the
Lords.

My

The Path-way

My hope.

I Hope that I shall finde
both grace and mercy for
my sinnes of G O D the
father, euen for Iesus Chri-
stes sake, in him I beleue,
hee is my redeemer, hee ly-
ueth for euer and euer: Hee
maketh intercessiō for sin.

So this I knowe, that
now I am a corruptible bo-
dy, but I hope thzough christ
to rise an vncoꝛruptible bo-
dy. Now a mortall bodie,
but thzough Christ and his
me-

to Saluation.

merits, I hope to haue
thogh now an earthly body,
then an heavenly body. For
as many as shall bee saued,
shal shine in the kingdome
of God, as bright as y sun.
This my faith & hope I lay
vp in my mind, the mind of
my soule, trusting onely to
be saued, thzough the merits
of Iesus Christ, God and
man, which is in Heauen.
From whence we look again,
the which shall change our
vilde body, and make it like
his



The Path-way


his owne most glorious bo-
dy, wherby he is able to sub-
due al things vnto himself.

O Christ haue mercy vpon
me, thou hast redeemed me.

O Christ saue me.

A Prayer for the sicke.

O how sicke am I: my
weakenesse increaseth
more and more. Lord bee
mercifull vnto me, and giue
me grace patiently & thank-
fully to beare the crosse, and
in the midst of this my sick-
nesse, alwaies to say: thy
will




to Saluation.


will (O heauenly father) be
done, and not mine.

Another Prayer for the sicke


O Lorde Iesus Christ
which art thy onely helth
of al men liuing, & the euer-
lasting life of thē which dye
in thy faith: I wretched sin-
ner giue and submit my self
wholy to thy most blessed
will. And I being sure,
that the thing cannot perish
which is committed vnto
thy mercy, most humbly
beseech thee (O lord) to giue
mee



The Path-way




me grace, that I may now
willingly leaue this frayle
and wicked flesh, in hope of
the resurrection, which in
better wise shall restore it
to me againe, I beseech thee
(O most mercifull Iesu
Christ) that thou wilt by
thy grace make strong my
soule, against all temptati-
ons, and that thou wilt co-
uer, and defend me with the
Buckler of thy mercie, a-
gainst all the assaults of the
deuill. I see & acknowledge
that




to Saluation.

that there is in my selfe, no
help of life & saluation, but
all my confidence, hope, and
trust is in thy most merci-
full goodnes. I haue no me-
rites nor good woꝝkes,
which I may alleage before
thee. Of sins & euill woꝝkes
(alas) I see a great heape,
but through thy mercie I
trust to be of the number of
them to whome thou wilt
not impute their sinnes, but
take and accept me for righ-
teous and iust, and to be the
in




The Path-way



inheritor of euerlasting glory. Thou (O most mercifull Lord) wast borne for my sake. Thou didst suffer both hunger and thirst for my sake. Thou didst preach, & teach. Thou didst pray and fast for my sake. Thou didst all good workes and deedes for my sake. Thou suffredst most grievous paines and torments for my sake. And finally, thou gauest thymost pretious body to dye, & thy most blessed blood to be shed


on




to Saluation.

on the Crosse for my sake.


Now most merciful saui-
our, let all these things pro-
fit mee, which thou freely
hast giuen mee, which hast
giuen thy self for me: let thy
blood cleanse & wash away
the spottes and foulness of
my sinnes. Let thy righte-
ousnes hide and couer my
vnrightheousnesse. Let the
merites of thy passion, and
blood, be the satisfaction for
my sins. Giue me Lord thy
grace, that my faith, & per-
suasion



The Path-way



swaſion in thy blood waue
not in me, but euer be firme
and conſtant, that the hope
of thy mercy, and life euer-
laſting neuer decay in me,
that charity way not colde
in me: finally, that y^e weak-
neſſe of my fleſh, bee not
ouercome with the feare of
death. Graunt mee alſo (O
moſt merciful ſauiour) that
whē death hath ſhut vp the
eies of my body: yet y^e eyes
of my ſoule may ſtill behold
and looke vpon thee, & that
when



to Saluation.


When death hath take away
the vse of my tung & speech:
yet that my heart may cry,
& say vnto thee O Lord, in-
to thy hands I giue, & com-
mit my soule. Lord Iesu
take my spirit.

A thanks giuing to God for the
departure of the faithfull out of
this world.


O Howe can wee (most
louing Father) render
vnto thee sufficient thanks
for thine inestimable good-
nesse toward thy faithfull
K Ser.



The Path-way



Seruantcs? Whome thou
calling out of this wretched
world, vouchsafe to place
in thy heauenly kingdome,
among the gracious cōpa-
ny of thy holy Angels, and
blessed Saints. O ful preci-
ous is the death of the faith-
ful, in thy sight. Blessed are
the dead that dye in thee, O
Lord. For they are at rest
from their painfull trauels
and labor. The soules of the
righteous, are in thy hand,
O God, & the paine of death
shall




to Saluation.

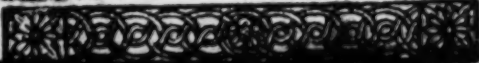
shall not touch them. In the sight of the vnwise they appeare to dye, but they are in peace. They shine as the sparkes, y run thzough the red bush. They glister as the shining heauen. They are as the Starres, world without end. They are as the Angels of God. They are clad w white garmets, and haue golden Crownes vpon their heades. They doe seruice day and uight, befoz the glorious thzone of



The Path-way



thy diuine Maiesty. They
neither hunger, noꝛ thirst as
ny moꝛe, neyther doth the
Sun, oꝛ any heate fall vpon
them: foꝛ the Lambe, which
is in the middell of the
Throne, gouerneth them,
and leadeth them to the ly-
uing fountayne of waters.
They follow y^e Lamb, whi-
ther soeuer he goeth. They
haue such ioyes, as eye hath
not seene, noꝛ ear hath heard,
neither is there any hart a-
ble to thinke them: infinite
and

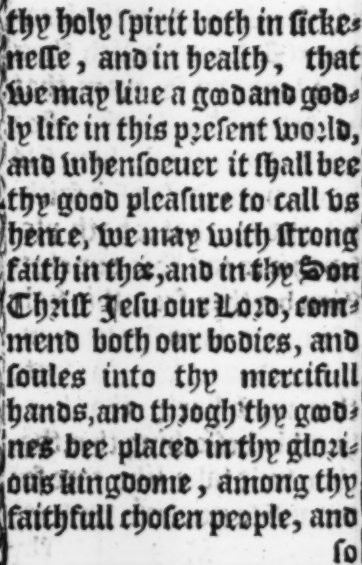


to Saluation.

¶ vnspeakeable are thy treasures (O Lord) which thou hast layde vp for them, that depart in thy sayth. For these thy fatherly benefits toward the soule of y faithful, and for that it hath pleased thee to call this our christian brother, from this vale of misery, vnto thy heauenly kingdome: we giue vnto thee most hartly thanks, humbly beseeching thee, that thou wilt take like care for vs, and so gouerne vs, with



The Path-way



thy holy spirit both in sicknesse, and in health, that we may liue a good and godly life in this present world, and whensoever it shall bee thy good pleasure to call vs hence, we may with strong faith in thee, and in thy Son Christ Iesu our Lord, commend both our bodies, and soules into thy mercifull hands, and throghe thy goodness bee placed in thy glorious kingdome, among thy faithfull chosen people, and
so

to Salvation.


So for euer & euer, praise &
magnific thee our heavenly
father, to whom is thy deær-
ly beloued son Iesus Christ
our Lord and sauour, and
the holy ghost & most sweet
comforter, bee all glory and
honour, world without end.
Amen.

A Prayer of the cōming of Christ to
iudgement, & of the reward both
of the faithfull & vn faithfull.


O Lord Iesus Christ,
the Son of the euerliu-
ing god, by whom al things
were



The Path-way




were made, are ruled and
gouerned, as of thy loue for
our redemption, thou did-
dest not disdain to be our
mediatour, and to take vpon
thee our nature, in y womb
of a virgin purely, & with-
out sinne, by the operation
of thy holy spirit, that both
thou mightest in thine own
person, wonderfully beau-
tifie, and exalt our nature
and work the same in vs al-
so: first abolishing the guilt-
nesse of sinne, by remission,
then




to Salvation.


then sinne it selfe by death,
and last of all, death, by ray-
sing vp againe these our bo-
dies, that they may be like
vnto thine owne glorious,
and immortall body, accor-
ding to the power, where-
with thou art able to subiect
all things vnto thee: as (I
say) of the loue for our re-
demption, & becamest man
and that most poore, and af-
flicted vpon earth, by the
space of 33. yeares at the
least, in most humility, and
pay-



The Path-way



paydest the price of one ran-
some, by thy most bitter
death and passion, for the
which I most hartily giue
thanks to thee: so of y same
by loue towardes vs in thy
good time, thou wilt come
again in the cloudes of hea-
uen, with power and great
glozy, with flaming fire,
with thousands of Saints,
with Angels of thy power,
with a mighty cry, shoute
of an Archangell, & blaste
of a Trumpe, sodainly as a
light-





to Saluation.

lightning; which shineth
from the East, &c, whē men
thinke least, even as a theefe
in the night, when men be a
sleepe, thou wilt so come (I
say) thus sodainely in the
twinckling of an eye, all mē
that euer haue been, be, and
shall bee; with women and
childre appearing befoze thy
Tribunal iudgement seate,
to render account of all
thinges, which they haue
thought, spoken, and done a-
gainst thy law, openly, and
befoze



The Path-way




before all Angels, Saints,
and deuils , and so to re-
ceiue the iust reward of thy
vengeance if that they haue
not repented , & obeyed thy
Gospell, and so depart from
thee to the deuil and his an-
gels , and all the wicked ,
which euer haue bene or
shall be, into hell fire, which
is vnquencheable and of
paines intollerable, caseles,
endles, hopeles , euen from
the face of thy glorious and
mighty power : but if they
haue

to Salvation.


haue repented and beleued
thy gospel: If they be found
watching wth thy Lampes,
and Oyle in their handes:
if they bee found ready
apparelled, with the wed-
ding garment of innocency:
if they haue not hardened
their hearts, and hoorded vp
the Treasure of thy venge-
ance, in the day of wrath,
to be reueal'd, but haue vsed
the time of grace, the accep-
table time, the time of sal-
uation, that is, the time of
this



The Path-way




this life, in the which thou
stretchest out thy hand, and
spreadest thine armes, cal-
ling and crying vnto vs, to
come vnto thee, which art
meeke in heart, and lowly:
for thou wilt ease all that
labour, and are heavy laden.
If they haue visited y^e sicke,
and prisoners, comforted the
comfortlesse, fed the hun-
gry, clothed the naked, lod-
ged the harbourles. If they
haue not laden their hearts
with Gluttony and surfet-
ting,




to Saluation.

ting and carefulnes of this
life: If they haue not digged
and hid their tallent in the
ground, doing no good ther-
with, but haue beene faith-
full to occupy thy gistes to
thy glozy, and here washed
their garments in thy blood
by hearty repentance: then
shall the Angelles gather
them together, not as the
wicked, which shall be col-
lected as faggots, and cast
into the fire, but as the good
wheate that is gathered in
to




The Path-way



to thy barne: then shall they
be caught vp to meet thee in
the cloudes: then shall their
corruptible body, put on in-
corruption: then shall they
be indu'd with immortality
and glory: then shall they
be with thee, and goe whi-
ther thou goest. Then shall
they heare: Come ye blessed
of my Father, possesse the
kingdome prepared for you
from the beginning.

Then shall they be set on
seates of Maiesty, iudging
the




to Salvation.

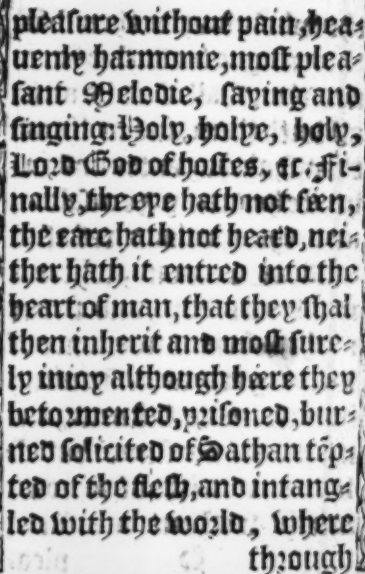
the whole world: then shall
they raigne with the for e-
uer: then shall God be all in
all with them, and to them:
then shall they enter and in-
herite heavenly Jerusalem,
and the glorious restfull
land of Canaan, where it
is alwaies day, and neuer
night, where is no maner of
weeping teares, infirmitie,
hunger, colde, sicknesse, en-
uy, malice no: sinne: but al-
waies ioy without sorrow,
mirth without measure,

¶

plea-



The Pathway



pleasure without pain, heavenly harmonie, most pleasant Melodie, saying and singing: Holy, holye, holy, Lord God of hostes, &c. Finally, the eye hath not seen, the eare hath not heard, neither hath it entred into the heart of man, that they shall then inherit and most surely inioy although here they be tormented, prisoned, burned solicited of Satan tempted of the flesh, and intangled with the world, where
through


to Saluation.

thogh they are inforced to
crie. Thy kingdome come.
Lord Iesu. &c. How amia-
ble are thy Tabernacles?

Like as the Hart desireth
the water brokes &c. Now,
let thy Seruants depart in
peace: I desire to bee dissol-
ued, and to be with Christ:
wee mourne to our selues,
waiting for the deliuerance
of our bodies, &c. O graci-
ous Lorde, whē shal I finde
such mercy with thee, that
I may repēt, belæue, hope,

§ 2.

and




The Pathway

and looke foꝛ these thinges,
with y^e fruition of those hea-
uenly ioies which thou hast
prepared foꝛ all them that
seare thee, & to rest with thee
foꝛ euermoze.

A Prayer conceening life euerlast-
ing, the place where it is, and the
incomparab^{le} ioies thereof.

That there is an euerlast-
ing life, none will denie
but such as will deny God.
foꝛ if hee bee true and iust
(which he must needs be, oꝛ
els he is not God) then can
there




to Saluation.


there not be but an eternall
life. That he hath both spo-
ken it , and promised it in
Math, 25. 1. Cor. 16. Heb, 4.
11. & 13. 1. Pet. 1. It plainly
apeareth: & els where in ve-
ry many places. So that to
deny an euerlasting life , is
to deny God, to deny chriſt,
and all that euer he did: also
to deny all duety and reli-
gion, to condemne of foolish-
nes al good men, Martires,
Confessours, Euangelistes,
Prophets, Patriarkes. Fi-
nally



The Path-way



nally, y denial of eternal, is
nothing els but a deniall of
the immortallitie of y soule,
& so a plain making of man
nothing better then beasts.
If it so bee; let vs then eate
& drinke, for to morrow we
shall die. Worde preserve vs
from the Saduciall and E-
picurial impietie, & graunt
vs for thy mercies sake
(dear god) y we may be as-
suredly perswaded y there
is indeede an eternall life,
and blisse with thee, for the
that




to Saluation.


that put their trust in thee;
amongst whome, account
me for thy mercies sake.

Againe, this eternall life
and the place appointed for
the that be thy seruants, all
men doe graunt to be with
thee, because thou art euery
where: therfore eternall life
is euery where.


For they by thy word do
know, that in asmuch as
no man can see thee & liue:
this eternall life & thy bles-
sed presence, is most plea-
sant



The Path-way



sant, and had in fruition after in an other world, wherunto by corporal death, they doe depart, and are translated to a place aboue them, where thou dwellest in a light, whereunto no man can approach. Abrahams bosome (they read) was aboue, as the place of the wicked was alow and beneath. Helias was caught vp into heauen, and thy Son our deere Sauour prayed, that where hee is, those also might bee, which



to Saluation.

which thou haddest giuen
him, & might see his gloꝝy.

Now heer (deere father) we
learne by the spirit, he was
ascended and take vp in his
very body into heauē, whe-
ther Stephen looking vp and
saue thy Christ standing
on thy right hand: to whom
he prayed. O Lord Iesu re-
ceiue my spirit.


Grant, I beseech thee gra-
cious God & Father, that I
may haue a clean hart, moze
and moze to see thee, & so in
spirit



The Path-way

spirit to see and looke after
vpon this place, whether
bring me at y length in bo-
dy also, I humbly pray thee.


Now, what a thing this
euerlasting life is, no mā is
able to conceiue, much lesse
able to vtter. For the peace
of G D D which is eternal
life, passeth all vnderstand-
ing. The eye hath not seene,
the eare hath not heard, nei-
ther can mans hart conceiue
those thinges, which thou
(deare God) hast prepared
for



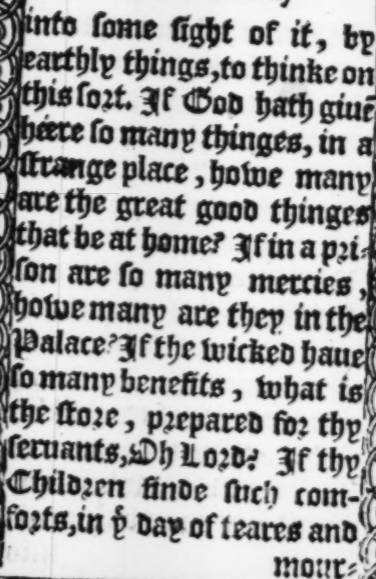
to Saluation.

fo: them that loue thæ.

Whatsoever therfore can
be spoken or imagined of
the kingdome, of the cleare-
nesse, ioy and felicitie of the
same, is nothing in compa-
rison, as we may see by the
Prophetes, which because
they could not otherwise,
vnder corporal things haue
shaddowad the same: so y
the confidēce of eternall life
what a thing it is, can in no
wise betold. Howbeit som-
what wee may be brought
into




The Path-way





into some sight of it, by
earthly things, to thinke on
this sort. If God hath giue
heere so many thinges, in a
strange place, howe many
are the great good thinges
that be at home? If in a pri-
son are so many mercies,
howe many are they in the
Palace? If the wicked haue
so many benefits, what is
the store, prepared for thy
seruants, Oh Lord? If thy
Childzen finde such com-
forts, in y day of teares and
mour-

to Saluation.


mourning, what shall they
finde in the day of the Mar-
riage? If with beastes men
beeing, haue the vse of in-
numerable blessings, Oh
how many are the blessings
which they shall enioy with
thy Angels and with thee
thy selfe, (O deare GOD)
when they shall see thee, and
haue the fruition of thee, in
whome is fulnesse without
loathing of all good & faire
things: so that nothing can
be moze desired, and that for
euer.



The Path-way.




euermoze: This thy childre
doe not see, as they now be-
leeue it: I say, that euen in
their bodies, they shall see it
for euer, as Job said. They
beleue & they shall see thee
and their owne eyes behold
thee, when these our corpo-
rall eyes, our bodies being
raised shal do their duties.
Such a knowledge of thee,
they beleue to haue, as shal
not bee onely intellectuall,
and by faith, as now it is:
but euen a full sight, & frui-
tion,




to Saluation.


tion, yea a coniunction, and fellowship with thee. For we they see but in a glasse, euen in a darke speaking: but the they shal see face to face. For faith, though it bee the substance of thinges hoped for, and a certaine dark sight of thee: yet it may not be compared to the reward of faith & glorious sight, which we shall see in this life to come, when faith and hope shall cease. For we thy children know that they be thy sonnes,



The Path-way



nes, though it yet appeare
not what they shall be. We
know (say they) that when
our Christ, God and man,
shall appeare, then shall we
be like vnto him, for we shall
see him, euen as hee is. Oh
great prerogative, to see
Christ as he is. Which is
not to be considered so much
for the manhood, as for the
godhead it self: as Paul doth
also write, y when al things
are subiect vnto the Sonne,
then shall he be subiect vnto
thee



to Saluation.

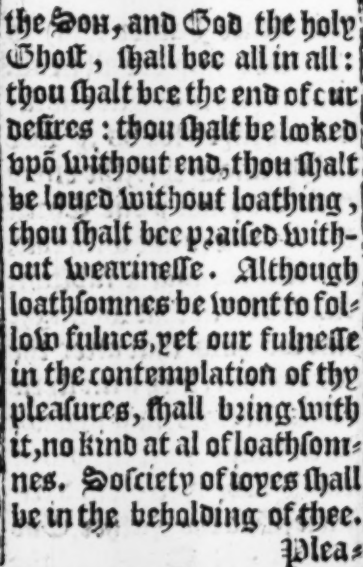
thē (deare Father also) so
that God may bee all in all.
And therfore Christ our sa-
uiour prayed for vs, y^e wee
might know thē, the onely
true God: not y^e our Christ
thy Sonne is not with thē,
the true coequal & substan-
tial God, but that we might
knowe how that after the
iudgement, such a mysterie
of his mediato^rship shal not
be in heauē, as it is now in
earth. Thē thou blessed tri-
nitie, God the Father, God

I

the



The Path-way



the Son, and God the holy
Ghost, shall bee all in all:
thou shalt bee the end of our
desires: thou shalt be looked
vpon without end, thou shalt
be loued without loathing,
thou shalt bee praised with-
out wearinesse. Although
loathsomnes be wont to fol-
low fulnes, yet our fulnesse
in the contemplation of thy
pleasures, shall bring with
it, no kind at al of loathsom-
nes. Societie of ioyes shall
be in the beholding of thee.
Plea:

to Saluation.



Pleasures are on thy right
hand for euer. We shall bee
satisfied, when we arise af-
ter thine Image, I mean in
the resurrection. Oh deare
Father, shew thy selfe vnto
vs, and we ask no more. Oh
graunt vs with thy Saints
in euerlasting life to prayse
with perpetuall praises, thy
holyname. Happy then, and
happy againe were wee, if
that day wercome, that we
migh sing w thy Angels,
elders, & innumerable thou-

L 2

sands



The Path-way



sands, a new song, and say :
thou Ch�ist Jesu , whiche
wast slain, art worthy to re-
ceiue powers and riches, &
wisedome, and strēgth, and
honour, and glozy, and bles-
sing. In this blessed life, all
kinde of maladies, griefes,
sorrowes and euils, be far
away, and all full of al kind
of mirth, ioy, and pleasure.
Oh y we c might see now,
a little with S. John, that
holy Cittie, new Ierusalē,
descēding from heauē, pre-
pared

to Saluation.

pared of God as a bride
trimmed for her husband: oh
if we might now something
heare if great voyce speak-
ing out of if throne, behold
the Tabernacle of God is
with men, and he wil dwell
with them, and they shal be
his people, & he shal be vn-
to them their God, he will
wipe away all teares from
their eyes, & death shall bee
no more, nor weeping, nor
crying, nor sorrowe, for the
former thinges are gone.

II. 3


A



The Path-way


A Prayer of death., and the
commodity it bringeth.

What other thing do wee
daily in this pzeent life,
then heap sin vpon sin , and
hozd vp trespasse vpon trespas.
So y this day is worse
allwaies then yesterday , by
increasing of dayes, so sins,
and therfore thy indignati-
on (good Lord) against vs ,
but when we shall be let go
out of y prizon of this body,
and so taken into thy bles-
sed company , then shall we
be




to Saluation.


be in most safety of immo-
tality, and saluation, then
shall come vnto vs, no sick-
nes, no neede, no paine, no
kind of euil to soule oꝝ body,
but whatsoeuer good we ca-
wish, that shall wee haue,
and whatsoeuer wee loath,
shal be far from vs. ¶ Deare
father, that we had faith to
beholde these things, accoꝝ-
dingly. ¶ that our heartes
were perswaded therof, and
our affections inflamed wth
the desire of the. Then shold
we



The Path-way




we liue in longing for that
which nowe we must loth.
O helpe vs, and grant that
we being igno:at of things
to come, and of the time
of our death, which to thee
is certaine, may so liue, and
finish our iorney here, that
we may be readie, and then
depart when our departing
may make most to thy glo-
ry and our comfort, through
Christe. What is this life,
but a smoke, a vapo: a sha-
dow, a warfare, a bubble of
water,




to Salvation.

water, a word, grasse, a flower: That y^e shalt die it is most certaine, but the time, no man can tell when. The longer in this life thou dost remaine, the more thou sinnest, which will turne to thy more paine. By cogitation of death, our minds be oftē (in a manner) oppressed with darknesse, because we doe but remember the light of the body, forgetting the light of the minde, & for thy resurrection. Heer to remēber



The Path-way



ber the good things, that after this life shal ensue, without wauering in certaintie of faith, and so shall the passage of death bee more desired. It is like a sailing ouer the sea, to thy home, & country. It is like a medicine, or purgation to the health of soule and body: it is the best Phisition: it is like to a womans trauaile. For as the childe being deliuered, cometh into a more larg place then the wombe, wherein it

did



to Saluation.


did ly befoze, so my soule being deliuered out of y body, commeth into a much more larger and fairer place, euen into heauen.

A deuout Prayer to bee sayd
dayly.

O Almighty and eternall
God, which vouchsafest
that we as it were heauenly
children, should every
one of vs call thee our hea-
uenly father. Grant that a-
mong vs be purenes and ex-
ample of innocent life, thy
most




The Path-way



most holy nāe may be sanctified, that al other nations beholding our godnes and vertuous deeds, that thou workest in vs, may be stir'd to halloin and glorifie thee.


Grant (O Lord) that the kingdome of thy grace and mercy, may reigne cōtinually in our hearts, so y wee may be worthy to be partakers of the Realme of glory and maiestie.

Graunt that vnto the very death, we refuse not to
sol:




to Saluation.

folloꝝ thy deuine will, and
that we accoꝝding to þe ex-
ample of the Celestial Citi-
zens, agreing together qui-
etly vnited in spirit, al con-
trouerſie in opinions layde
aparte, the luſts of the fleſh
being ſubdued, and the flat-
tering assaults of the world
& the diuel overcome, neuer
waſtle againſt thy moſt
holy will, but obey it in all
things. Graunt (O Loꝝde)
foꝝ our body needeful ſuſte-
naunce, that wee may the
more




The Path-way




more freely serue thee. Giue
vs (we beseech thee O merci-
full Father) that Heauenly
bread, the body of thy Son
Iesu Christ, the very food &
helth of our soules: giue vs
the bread of thy diuine pre-
ceptes, that we may truly
walke, and liue after them.

Giue vs the bread of thy
heauenly word, which is
the strong fortresse and sure
defence of our soules, that
we being well fedde and fil-
led with this foode, may
woꝝ.




to Saluation,


woꝛthily run to the celestial
feast , where as is no hun-
ger. Graunt (O Lord) that
we patiently beare and suf-
fer our enemies, and such
as hurt vs, and willingly
to forgiue the offences com-
mitted against vs, & so wee
may find thee Lord in forgi-
uing vs our trespasses, mild
and mercifull. Graunt (O
Lord) that we be not vtter-
ly led into temptation, that
thereby we should bee lost .
But in al perils of tempta-
tion



The Path-way



tion and in the middelt of
the ſtoꝛmie tempeſts & tri-
bulations, let vs thy chyl-
dzen, perceiue and feele thy
fatherly ſuccour, readie to
helpe vs, leaſt that we be (o-
uercome with the naughtie
craftes, and deceites of the
tempter) ſhould be drauone
into euerlaſting deſtructiō,
but whē we be wel aſſaied,
appꝛoued, and purged wth
the fire of temptation, then
let vs finiſh our courſe, and
ſo well and valiantly fight,
that




to Saluation.

that wee may for euermore
liue with thee in y^e heauen-
ly City, where and against
the which, no maner tempta-
tion can preuaile. Finally,
grant most merciful Fa-
ther, that wee through thy
benigne goodnes, may bee
deliuered from all euils pre-
sent and to come, both in bo-
dy & soule, & that at the last,
that yoke of that soule fiend
being shaken off, wee may
possesse the heritage of the
heauenly kingdome, which

¶

thy




The Pathway

thy sonne with his precious
blood bought for vs thy chil-
dren : and there for euer to
haue the fruition of celestial
delectations , accompanied
wth Angels & blessed Saints
throug^h the help, benignity,
and grace of our sauour Je-
su Christ, to whom, & to thee
our father, & to y^e holy ghost,
be glory & honour, now and
euer. Amen.

An other Prayer.

O Heauenly father God al-
mighty, I pray & beseech
thy




to Saluation.

thy mercy benignly to behold me thy vnwoꝛthy seru-
uant, y I may by thy gift of
thy holy spirit, feruently de-
sire thy kingdom, y I may
know thy wil & woꝛk ther-
after. Giue me O Lord wis-
dom. Make me coꝛstant, pa-
tient & strong in thee. Keepe
mee Lord from the sleigh-
ty inuasion of the olde wily
Serpent. Defend me from
the counsailes and cursings
of euill tungs, let thy migh-
ty arm be my shield, against



The Path-way




al the malignity of the wicked world. Remember not
O Lord, mine offences: instruct, prepare me to repent
and to be sorry for my sins.

Make me to loue iustice,
and hate wrong, to do good,
and abstaine from all euils,
that I may be worthy to be
called thy childe.

To thee be honour & glory,
for euer and euer. Amen.


A deuout Prayer.

Lord harken to my words,
consider the thought
of



to Saluation.

of my heart. Beholde how
lowd I cry vnto thee, let my
iust prayer enter into thy
eares, wth vnfeignedly com-
meth from my heart. Heare
me Lord, for I am poore &
desstitute of mā's help. Take
care for my soule, saue mee
thy seruant which wholly
trust in thee, haue mercy vpon
me O lord, for I wil ne-
uer cease crying to thee for
help. For y^e art milde & more
merciful then any tung can
expresse, as ofte as adue: si-



The Path-way

ty assaileth me, I will cry &
call so: help vnto thee, I wil
cal vpon thee in y day time,
& in the night my cry shall
not be hid fro thee, O thou
God of the heauens, & ma-
ker of the waters, and Lord
of all creatures, heare me a
poor sinner calling vpon thee,
and putting my whole trust
in thy mercy. Haue mercy
vpon me, so: thy manifold
mercies sake, so: giue me all
mine offences. Amen.

The



The Letanie.

O God the father of heauen, haue
mercy vpon vs miserable sin-
ners. O God the father, &c.

O God the son, redeemer of the
world, haue mercy vpon vs misera-
ble sinners.

O God the sonne, &c.

O God the holy Ghost, proceeding
from the father and the sonne, haue
mercy vpon vs miserable sinners.

O God the holy, &c.

O holy, blessed and glorious Tri-
nity, three persons & one God, haue
mercy vpon vs miserable sinners.

O holy, blessed, &c.

Remēber not Lord our offences,
nor the offences of our forefathers
neither take thou vengeance of our
sinner, spare vs good Lord, spare
thy



The Path-way

thy people, who thou hast redeemed
with thy most precious blood, & be
not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, fro
sin, from the crafts and assaults of
the deuill, from thy wrath and from
everlasting damnation.

Good Lord deliuer vs.


From all blindness of heart, from
pride, vaine glory, and hypocrisie,
from enuy, hatred & malice, and al
vncharitablenes.

Good Lord deliuer vs.

From fornication, and all other
deadly sin, and from all the deceits
of the world, the flesh & the deuill.

Good Lord deliuer vs.

From lightning & tempest, from
Plague,



to Saluation.

Plague, Pestilence, and Famine,
from battalle, & murder, and from
sodaine death.

Good Lord deliuer vs.

From all sedition, & pynny conspi-
racy, fro al false doctrine & heresie,
from hardnes of heart, & contempt
of thy word, & commandement.


Good Lord deliuer vs.

By the mistery of thy holy incar-
nation, by thy holy natiuity, & cir-
cumcission, by thy baptisme, fasting
and temptation.

Good Lord deliuer vs.

By thine agony & bloody sweate,
by thy crosse & passion, by thy preci-
ous death & buriall, by thy glorious
resurrection & ascension, & by the
comming of the holy ghost.

Good



The Path-way

Good Lord deliuer vs.

In all time of our tribulation, in
all time of our wealth, in the houre
of death, & in the day of iudgement

Good Lord deliuer vs.


We sinners doe beseech thee, to
heare vs (O Lord God) and that it
may please thee to rule and gouerne
thy holy church vniuersally in the
right way.

We beseech thee to heare vs, &c.

That it may please thee to keep
and strengthen in the true worship
ping of thee, in righteousness & ho-
lynes of life, thy seruant James our
most gracious King and gouer-
nour.

We beseech, &c.

That it may please thee to rule
his





to Saluation.

his hart in thy faith, feare & loue, &
that he may euermore haue affiance
in thee, & euer seeke thy honour and
glozy. **We beseech, &c.**


That it may please thee, to be his
defender & keeper, giuing him the
victory ouer al his enemies.


We beseech thee, &c.

That it may please thee to illumina-
te al Bishops, Pastors, & mini-
sters of the church, with true know-
ledge & vnderstanding of thy word,
and that both by their preaching &
liuing they may set it forth, & shew
it accordingly.

We beseech, &c.

That it may please thee to indue
the Lords of the Counsell, and all
the Nobility, with grace, wise-
dome





The Path-way

come and vnderstanding.

We beseech, &c.

That it may please thee to blesse
and keep the Magistrates, giuing
them grace to execute Iustice, & to
maintaine truth.

We beseech thee, &c.

That it may please thee, to blesse
and keep all thy people.

We beseech thee, &c.


That it may please thee, to giue to
all nations, vnicity, peace, & concord.

We beseech, &c.

That it may please thee to giue
vs an heart to loue and dread thee,
and diligently to liue after thy cō-
mandements.

We beseech thee, &c.

That it may please thee to giue al
thy



to Salvation.

thy people, increase of grace, to
heare meekly thy word, & to receiue
it with pure affection, & to bring
foorth the fruites of the spirit.

We beseech thee, &c.


That it may please thee to bring
into the way of truth, all such as
haue erred and are deceiued.

We beseech thee, &c.

That it may please thee, to streng-
then such as doe stand, and to com-
fort and help the weake harted, and
to raise vp them that fall, & finally,
to beate downe Satan vnder our
feete.

We beseech thee, &c.

That it may please thee, to suc-
cour, help and comfort all that bee
in daunger, necessity, and tribula-
tion



The Path-way

tion. *Alle beseech, &c.*

That it may please thee to preserve
al that trauel by land or by water,
all women labouring of childe, all
sick persons, and yong children, &
to shew thy pittie vpon al prisoners
and captiues.

Alle beseech, &c.

That it may please thee to defend
and prouide for the fatherles chil
dren and widows, and all that bee
desolate and oppressed.

Alle beseech, &c.

That it may please thee to haue
mercy vpon all men.

Alle beseech, &c.

That it may please thee to forgie
our enemies, persecutors & slande
rers, and to turne their hearts.

Alle



to Saluation.

We beseech, &c.

That it may please thee to giue
and preserue to our vse, the kindly
frutes of the earth, so that in due
time we may inioy them.

We beseech, &c.

That it may please thee, to giue
vs true repenance, to forgive vs al
our sinnes, negligences & ignoran-
ces, and to endue vs with the grace
of thy holy spirit, to amend our
liues, according to thy holy word.

We beseech, &c.

Sonne of God, we beseech thee
to heare vs.

Sonne of God, &c.

O Lamb of God, that takest a-
way the sins of the world.

Grant vs thy peace.

The Path-way

O Lambe of God, that takest a-
way the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy, &c.

Christ haue mercy vpon vs.

Christ haue mercy, &c.

Lord haue mercy, &c.

Our father, which, &c.

And leade vs not into temptation.

But deliuer vs from euill.

The versicle.

O Lord, deale not with vs after
our sinnes.

The answer.

Nether reward vs after our ini-
quities.

Let vs pray.

O

to Saluation.

O God merciful father, that despitest not the sighing of a contrite hart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee in all our troubles & aduersities, when soeuer they oppresse vs, & graciously heare vs, that those evils which the craft & subtilty of the deuill, or man worketh against vs, be brought to nought, & by the prouidence of thy goodnesse, they may be dispersed; that we thy seruantes being hurt by no persecution, may euermore giue thanks to thee in thy holy church, through Iesus christ our L.

O Lord arise, help vs, and deliuer vs for thy name sake.

O God wee haue heard with

¶

our

The Path-way

our cares, & our fathers haue declared vnto vs, the noble workes thou didst in their daies, & in the old time before them.

O Lord, arise, help vs, and deliuer vs for thine honour:

Glorie be to the father, &c.

As it was in the begin. &c.

From our enemies defend vs O Christ.

Graciously look vpon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sinnes of thy people.

Fauourably with mercie heare our prayers.

O Sonne of Dauid haue mercy vpon vs. Both

to Saluation.

Both now & ever vouchsafe to
heare vs O Christ.

Graciously heare vs, O Christ,

Graciously heare vs, O Lord
Christ. The Versicle.

O Lord let thy mercie be shewed
vpon vs.

The answer.

As we do put our trust in thee.

Let vs pray.

We humbly beseech thee, O
Father mercifully to look vpon
our infirmitie, and for the glo-
ry of thy name sake turne from vs
those euils that we most righteous-
ly haue deserued. And grant that
in all our troubles wee may put
our whole trust and confidence in
thy mercie, and euermore secue




The Path-way

thee in holynesse & purenesse of li-
uing, to thy honour and glory,
through our ouely Mediatour &
Advocate, Iesus Christ our Lord
Amen.

A Prayer for the Kings Maiestie.

O Lorde our heauenly Father,
high & mighty, King of kings,
Lords of Lords, the onely ru-
ler of Princes, which doest fro thy
throne beholde all the dwellers
vpon earth, most heartily we be-
seech thee with thy fauour, to be-
hold our most gracious soueraigne
King James, and so replenish
him with the grace of thy holy
spiret, that hee may alway incline
to



to Saluation.

to thy will & walke in thy way: in-
due him plentifully with heauenly
giftes, grāt him in health & wealth
long to liue, strēgethen him that he
may vanquish and ouercome al his
enemies. And finally after this life,
he may attaine euerlasting ioy and
felicitie: through Iesu Christ our
Lord, Amen.

A Almighty & euerlasting god,
whiche onely workest great
maruailes, send downe vpon
our Bishops and Curates,
and all congregations comitted to
their charge, the healthful spirit of
thy grace: & that they may cruelly
please thee, powre vpon them the
continual dewe of thy blessinge:
graunt this, O Lorde, for the ho-
nour

The Path-way
nour of our Advocate, and media-
tor Iesus Christ. Amen.

A prayer of Chrysostom.

A Almighty God which hast gi-
uen vs grace at this time with
one accord, to make our common
supplication vnto thee, & dost pro-
mise that when two or thre bee
gathered together in thy name,
thou wilt graunt their requestes,
fulfill now, O Lord, the desires, &
petitions of thy seruants, as may be
most expedient for them, graunting
vs in this world knowledge of thy
truth, and in the worlde to come
life euerlasting. Amen.

to Saluation.

God preserve our King with
his royall posteritie, God de-
stroy all their enemies, God
preserve his most honorable Coun-
sellours.

God ayde the Clergie, in setting
foorth of his truth. God preserve
the Nobilitie of this Realm, & al
the Comons of the same. God de-
fend the fauourours of the Gospell,
God chang the hearts of our ene-
mies, & sed the a better mind. The
power of God destroy Antichrist
with al his wicked kingdom. God
send the Gospell a ioyfull and free
passage thzough the whole worlde.
god sed vnto al degrees such grace
that they may walke worthily in
their vocation and calling. amen.

F I N I S.



banqua octaua
et Gillis
et d. d. Roge
et com. Andion
adole
po ipo st pona
ad quera m
tu ind. aff
sup. d. d. qm
spat. edus
et d. d.